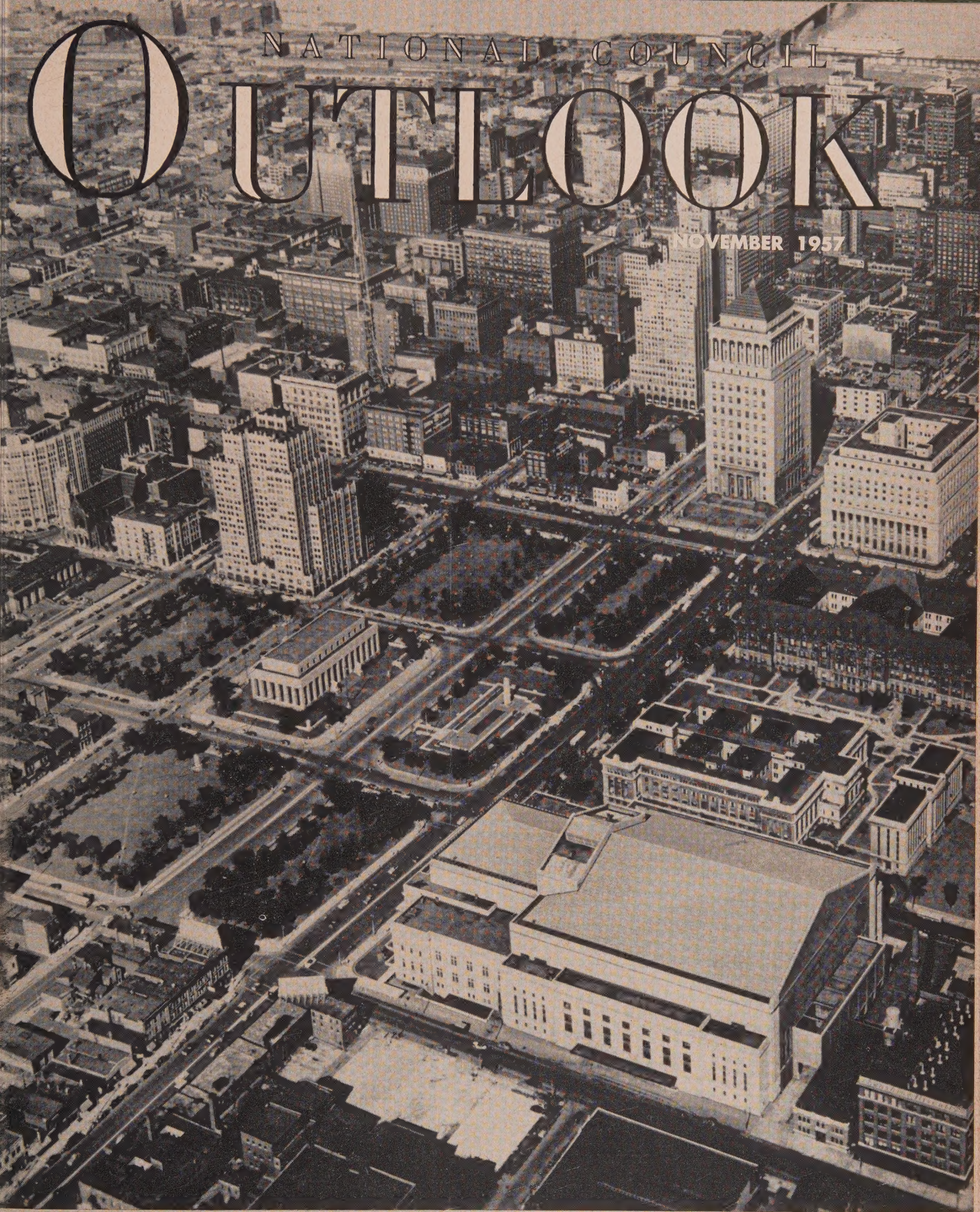
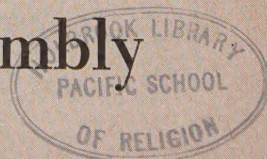


NATIONAL COUNCIL OUTLOOK

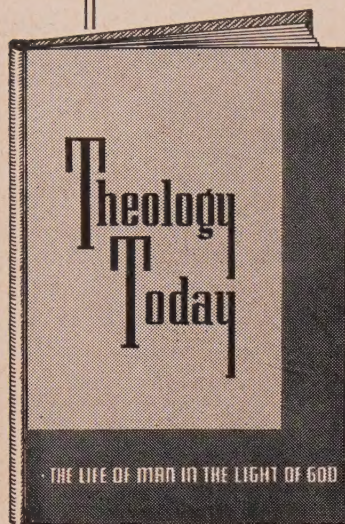
NOVEMBER 1957



St. Louis, Host City for General Assembly



Theology Today

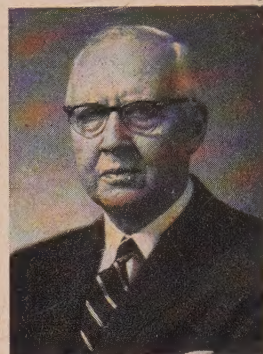


A Foremost

Quarterly of

Religious Thought

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*Chairman
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A Word to Subscribers About Inflation

The NATIONAL COUNCIL OUTLOOK next month will complete its seventh year of publication as a journal of interdenominational cooperation—the only magazine in America devoted exclusively to what the churches do together—in the community, the nation, and the world.

During this period, as everyone knows, the purchasing power of the dollar has continued to shrink. Spiraling inflation has touched every phase of life. Magazines are no exception. Wages, paper, printing, engraving have skyrocketed—in fact every facet of publishing costs.

The price of the OUTLOOK—\$2.00 a year—has not been increased during the seven years, despite the fact that the costs of publishing have risen each year. The publisher, the National Council of Churches, has borne the burden of the increased costs. Rates must be raised or the quality of the magazine will suffer.

Effective January 1, 1958, the price of the OUTLOOK for one year will be \$3.00. Current subscriptions at the \$2.00 rate will, of course, be honored until their expiration, at which time they will be billed at the new \$3.00 rate.

THE NATIONAL COUNCIL OUTLOOK

DONALD C. BOLLES, *Editor*

THE COVER

It seems appropriate that the cover picture for this General Assembly Issue of the OUTLOOK should be an airplane view of St. Louis, the host city for the convention.

The large building at the right front is the Kiel Auditorium where most of the sessions will be held, beginning Sunday evening, December 1, and ending Friday, December 6.

For the program of the meeting and information about St. Louis, turn to page 4.



Vol. VII, No. 9 November 1957

National Council OUTLOOK

Publication of

National Council of the Churches of Christ in the U.S.A.

29 DENOMINATIONS WORKING TOGETHER

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Convention
American Evangelical Lutheran Church
Augustana Evangelical Lutheran Church
Christian Methodist Episcopal Church
Church of the Brethren
Disciples of Christ, International Convention
Evangelical United Brethren Church
Evangelical Unity of Czech Moravian
Brethren in North America
Five Years Meeting of Friends
Greek Orthodox Church in America
The Methodist Church
Moravian Church in America
National Baptist Convention, U.S.A., Inc.
National Baptist Convention of America

Philadelphia Yearly Meeting of the
Religious Society of Friends
Presbyterian Church in the U.S.
Presbyterian Church in the U.S.A.
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Russian Orthodox Church of America
Seventh Day Baptist General Conference
Syrian Antiochian Orthodox Church
of North America
Ukrainian Orthodox Church of America
United Church of Christ
Evangelical and Reformed Church
General Council of the Congregational
Christian Churches
United Lutheran Church in America
United Presbyterian Church of North America

In this issue . . .

	Page
On to St. Louis!	4
The Past Three Years in Review:	7
The Healing Power of the Churches' Ministry by Geraldine Sartain	7
Preaching the Kingdom by Elsa Kruuse	10
The Limitless Horizons of Christian Teaching by Wendell Kellogg	13
When the Churches Speak with One Voice by Fletcher Coates	16
The Oberlin Faith and Order Conference by R. H. Edwin Espy	18
An Adventure in Unity by Hayden L. Stright	20
A Critical Look at the National Council by Church and Civic Leaders	22
Races, Labor Unions, Refugees—and the General Board	24

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DONALD C. BOLLES, *Editor*

Staff: FLETCHER COATES

GERALDINE SARTAIN

WILLIAM K. WILSON, *Editorial Advisor*

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On to St. Louis for the General Assembly!



The picture shows Eads and Veterans' Memorial Bridges, the Mississippi River and, in the background, St. Louis, the "Grand Dame of the Prairies," host city for the General Assembly. St. Louis has had a colorful history since 1764, when it was settled as a fur-trading post by Pierre Laclede and his followers. From St. Louis the Lewis and Clark Expedition set out on its explorations and the covered wagon trains started out over the Santa Fé Trail for the Pacific. Now the second largest transportation center in the U.S., the city supplies world markets with furs, shoes and automobiles.

ST. LOUIS, the "Grand Dame of the Prairies," invites you to the Fourth General Assembly of the National Council of Churches.

In this historic city in the heart of the nation you will find the crossroads of the continent—the place where Southern hospitality and Northern industrial activity meet the culture of the East and the pioneer spirit of the West.

The rich history of mid-America is written here in stones of old churches, the worn cobbles of ancient pavement, the dramatic spans of mighty bridges, and the "high water marks" left by "Ole Man River."

In December of 1763 Pierre Laclede, a New Orleans merchant, chose this site near the meeting place of the Missouri and the Mississippi Rivers for a fur-trading post. A few weeks later, on February 14, 1764, "the first thirty," under the leadership of Laclede and August Chouteau, landed here and began to clear the wilderness. Within six months there were 40 families in the new community and the village was named in honor of the sainted crusader-king of France, Louis IX.

The French flag was soon replaced by the Spanish, but in 1800 Napoleon forced Spain to return the territory to

A Call to Our Churches

To the Members of the Protestant and
Orthodox Churches constituent to the
National Council of Churches of Christ in the U.S.A.

On December 1st in St. Louis, your representatives will be gathering in the General Assembly of your National Council of Churches to review its work of the last triennium, to elect new officers and to give guidance for the program of the next three years. The theme of the meeting will be oneness in Christ. In this time of a revival of religious interest, the dynamic of which extends beyond and outside of all our churches, there is demand for wise and effective leadership lest our churches fail to realize its full potential for the work and Kingdom of our Lord, Jesus Christ.

I call upon you to pray for our Assembly, to pray for all our churches, to pray for the churches which have not associated themselves as yet in our Council, and to pray for the people of the nation and the world, that they may be won to our Lord, Jesus Christ.

Faithfully yours,

EUGENE CARSON BLAKE
President

France. In 1803 he sold it to the young government of the United States, which formally took possession on March 9, 1804.

From its earliest days, the city was the gateway for westward exploration and migration. From this thriving river city the Lewis and Clark Expedition set out to explore the newly-acquired territory. From St. Louis, the covered wagon trains began their long trek over the Santa Fé Trail to the Pacific. From St. Louis thousands of miles of tracks for the "Iron Horse" spread out over the western prairies.

The town grew into an industrial giant, the second largest transportation center in the land, the "Queen City of the West," with a metropolitan area population of nearly two million. Today there is more river traffic than in the romantic days of the Show Boat and the side-wheelers, and St. Louis supplies the markets of the world with furs, shoes and automobiles.

You will find here an atmosphere of old world charm in formal gardens, stately mansions, magnificent monuments and beautiful boulevards.

Here also you will find a cultural and educational capital which boasts one of the world's greatest medical centers, two theological seminaries, two famous universities, the second oldest symphony orchestra in the land, and an art museum which houses an outstanding collection of treasures from many lands.

An additional attraction is the city park, second largest in the country, the site of the 1904 World's Fair, in which are the famous zoo, the Municipal Theater, the Jewel Box, the Art Museum, the Jefferson Memorial which contains the Lindbergh trophies, and the statue of St. Louis which has become the symbol of the city.

Here, too, you will find a vital, co-operative Protestantism that has expressed itself in a Church Federation established in 1908, the same year that the Federal Council of Churches was founded by some of the same Christian leaders. Out of the life and leadership of the churches of this city have come many of the men who have made large contributions to the ecumenical movement—such men as William Scarlett, Truman B. Douglass, Eugene Carson Blake, Ivan Lee Holt, C. Oscar Johnson and Edwin T. Dahlberg.

We will be happy to have you in our city for the cause which will bring you here. We pray God's blessing upon the General Assembly. And we hope that you will enjoy your stay here on the banks of the "Father of Waters."

WESLEY H. HAGER, Chairman
State-Local Committee

O. WALTER WAGNER, Executive Secretary
The Metropolitan Church Federation of
Greater St. Louis

GENERAL ASSEMBLY PROGRAM

Sunday, December 1

- 7:45 p.m. General Public Session, Convention Hall—Kiel Auditorium
Worship and Thanksgiving
President convenes the General Assembly
Sermon: Good Faith, Rev. Eugene Carson Blake
Bach Society—Saint Louis Symphony Orchestra and Soloists

Monday, December 2

- 9:30 a.m. Plenary Business Session, Convention Hall—Kiel Auditorium
Leader of Worship: F. Eppling Reinartz
- 2:30 p.m. Division Assemblies and Visitors' Program
Christian Education.....Assembly Room 1—Kiel Auditorium
Christian Life and Work.....Assembly Room 2—Kiel Auditorium
Foreign Missions.....Assembly Room 4—Kiel Auditorium
Visitors' Program with Division of Home Missions,
Opera House—Kiel Auditorium
- 8:00 p.m. General Public Session, Convention Hall—Kiel Auditorium
ONENESS IN CHRIST—Across the Nations
Address: "Christian Responsibility in a Divided World" Charles C. Parlin
Address: *Moral Responsibility and America's World Role*
(speaker to be announced)

Tuesday, December 3

- 7:00 a.m. Breakfast—Gold Room, Hotel Jefferson
Address: "Co-operative Witness to our Oneness in Christ"
For workers in local, state, national and world councils
Rev. Truman B. Douglass
- 9:30 a.m. Plenary Business Session, Convention Hall—Kiel Auditorium
- 2:15 p.m. Division Assemblies and Visitors' Program
Christian Education.....Assembly Room 1—Kiel Auditorium
Home Missions.....Assembly Room 3—Kiel Auditorium
Foreign Missions.....Assembly Room 4—Kiel Auditorium
Visitors' Program with Division of Christian Life and Work,
Opera House—Kiel Auditorium
- 4:30 p.m. Take chartered bus from Kiel Auditorium to an All-Assembly Party
and Supper at Saint Louis Art Museum
- 8:15 p.m. Division Assemblies and Visitors' Program
Christian Life and Work.....Assembly Room 2—Kiel Auditorium
Home Missions.....Assembly Room 3—Kiel Auditorium
Foreign Missions.....Assembly Room 4—Kiel Auditorium
Visitors' Program with Division of Christian Education,
Opera House—Kiel Auditorium

Wednesday, December 4

- 9:30 a.m. Division Assemblies and Visitors' Program
Christian Education.....Assembly Room 1—Kiel Auditorium
Christian Life and Work.....Assembly Room 2—Kiel Auditorium
Home Missions.....Assembly Room 3—Kiel Auditorium
Visitors' Program with Division of Foreign Missions,
Opera House—Kiel Auditorium
- 12:30 p.m. Luncheons
United Church Men.....Statler Hotel—Ball Room
Address: Honorable Howard Pyle, Assistant to the President
United Church Women.....Jefferson Hotel—Gold Room
Address: Miss Margaret Hickey, *Ladies' Home Journal*
- 2:45 p.m. Plenary Business Session
Meeting in 21 parallel sessions
- 8:15 p.m. General Public Session, Convention Hall—Kiel Auditorium
ONENESS IN CHRIST—Across the Races
Address: "The Mandate of the Gospel Concerning Christ, the Church and Race"—Dean Liston Pope
Special Music: Washington University Choir
Address: *The Christian Way of Life in Human Relations*
Rev. Martin Luther King
Discussion Panel: Rt. Rev. Everett Jones, Chairman
Col. Francis Pickens Miller
Rev. Blake Smith

Thursday, December 5

- 9:30 a.m. Plenary Business Session, Convention Hall—Kiel Auditorium
- 12:00 noon Leader of Worship: Rev. Theodore F. Adams
- 2:30 p.m. Plenary Business Session, Convention Hall—Kiel Auditorium

(Continued on page 6)

(Continued from page 5)

8:00 p.m. General Public Session, Convention Hall—Kiel Auditorium
ONENESS IN CHRIST — Across the Denominations

Address: *"The Nature and Quality of our Oneness in Christ"*
Rt. Rev. Henry Knox Sherrill

Music: Metropolitan Singers

Address: *"Oneness in Christ Across the Denominations in Christian Missions"*—Bishop Rajah B. Manikam of India

Friday, December 6

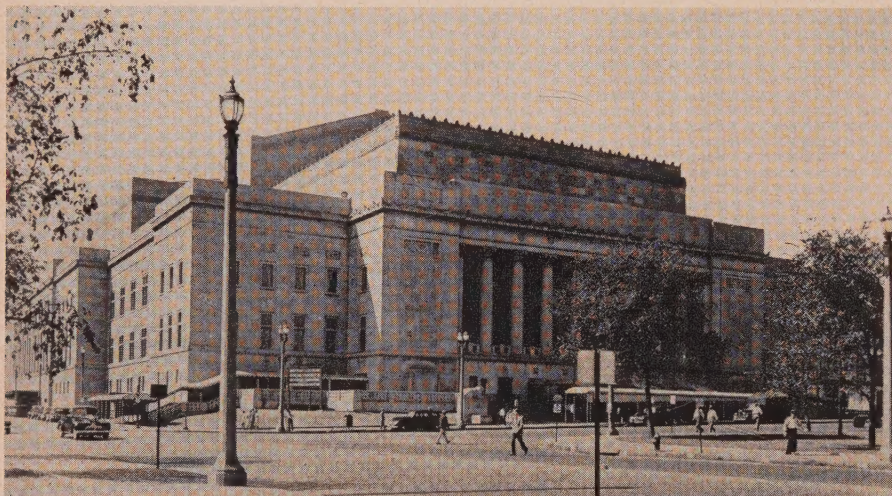
9:30 a.m. Plenary Business Session, Convention Hall—Kiel Auditorium

Address: *The Place of Chaplains in the Defense Program of the United States*
General Maxwell D. Taylor

11:45 a.m. Installation Service for newly elected officers

1:00 p.m. General Assembly Luncheon, Hotel Jefferson—Gold Room
Presentation of Retired Members of Executive Staff
Rev. Roy G. Ross

Address: *The Task Before Us*
New President of the National Council



Kiel Auditorium, where most of the sessions of the Council's Assembly will be held.



The Jewel Box, one of the show places remaining from the St. Louis World Fair.

SOME COMMENTS

A United Voice

When I think of the work of the National Council of Churches I thank God. The united impact seems to me especially strong during the past three years. We have a united voice without the burden of a monolithic church.

PROFESSOR D. ELTON TRUEBLOOD
Earlham College, Richmond, Ind.

Protestant Impact Felt

The National Council of Churches today is reaping the harvest from the seed it has sown over the past few years. Because of its organizational and denominational framework, debate on all issues has been encouraged, divergent views considered. Out of such debate and discussion has come a Protestant impact which is being felt all the way from Washington, D. C., to the small town or village.

It is no longer true that a few religious leaders hammer out a philosophy that becomes the "Protestant Voice" in America. The National Council has encouraged laymen and clergy of all opinions to take an active part in debate and discussion on such controversial issues as race, foreign policy and aid, and labor-management practices.

As a result, the Church as a whole feels that the statements when issued by the Council represent a meeting of minds. It may be disconcerting to a few liberals within the National Council framework that such careful attention is given to a few ultra-conservatives. But life in a democracy is built on compromise and only as all viewpoints are considered can we assume to represent the majority of Protestants.

The many denominations within the National Council of Churches are demonstrating that they can accomplish together what none could do alone. Their keen sensitiveness to needs of others and their outpouring of humanitarian services are a real Protestant witness today. We have the organization to serve a world entering an era of interplanetary thinking and planning.

MRS. DOROTHY N. DOLBEY,
Councilman, Cincinnati, O.,
Member of the General Board

More Effective Together

The National Council of Churches has already demonstrated that churches with a common loyalty to Jesus Christ can do some things more effectively together than alone and that the total impact on the world by the Council is greater than the sum total of its constituent bodies.

DR. EDWARD L. R. ELSON,
National Presbyterian Church,
Washington, D. C.

(See also pages 22, 23)

The Past Three Years in Review

America's Protestant and Orthodox communions which cooperate in the National Council of Churches reach another milestone this December. It is seven years since the historic Cleveland assembly that knit together the work of twelve interdenominational agencies in the National Council so that the churches could take another leap ahead in their determination to express their oneness in Jesus Christ.

For the third time since the constituting convention in snow-bound Cleveland in 1950 the clerical and lay representatives of the 30 constituent churches and the agencies and boards of 39 others which share in some of the Council's programs will participate in a week-long meeting of the General Assembly. St. Louis will be host December 1-6, as was Boston in 1954, and Denver in 1952.

Commemorating the close of the Council's first triennium, this is the General Assembly Issue of the OUTLOOK, the Council's only general magazine. No canvas would be broad enough to portray the breadth and depth of the churches' cooperative ministry dur-

ing the past three years. During these years the cooperative program has expanded to many new frontiers, and has been greatly strengthened in other areas. The record of these years of 1955, 1956 and 1957, which will be reviewed by the General Assembly, will be compressed into a volume resembling a telephone directory of 180 pages. In this issue the staff of the OUTLOOK has attempted to give the readers a brief glimpse of a vast panorama. Articles on preaching, teaching, and healing, together with a review of some occasions when the churches have spoken with one voice, provide some of the highlights. Those who wish the complete record are urged to read the official annual report, which will be published shortly after the first of the year.

Many people in church and national life responded to the invitation to comment on the past triennium. Those comments published in this issue, representing many different points of view, probably are an accurate indication of the place the National Council has gained as a valuable instrument of the churches.

The program for the General Assembly and a story about St. Louis, the host city, round out this special issue.

See you in St. Louis!

THE EDITOR

The Healing Power of the Churches' Ministry

By GERALDINE SARTAIN

TROUBLE is endemic.

Poverty, illness, hunger and cold ring the world.

The unequal struggle for survival, political or economic, tosses a million Arab refugees into flea-bitten tents on the desert, churns up a million migrant field workers and their kids to shuffle endlessly from bean row to tomato patch in the U.S.A.

Nature's violent thrusts—flood, earthquake, hurricane, drought—hurl disaster in Europe, Asia, at home.

Trouble is everywhere.

To assuage the colossal suffering that engulfs mankind, America's churches are pouring their dollars, their organizational talent, and their hearts into bringing some measure of physical and spiritual healing. They are taking literally the beneficent Gospel of Luke.

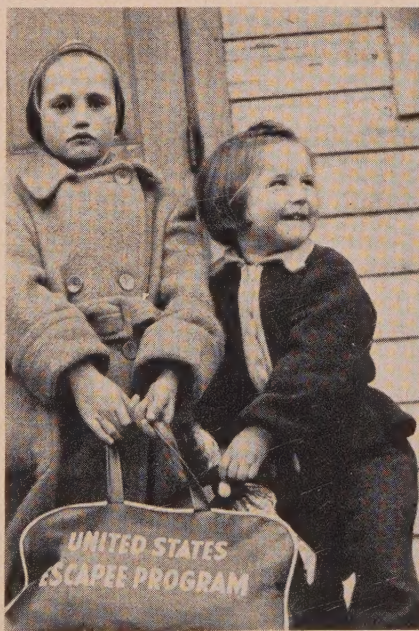
Once every three years the 30-communion constituency of the National Council of Churches stops and takes stock at the General Assembly on what has been accomplished in the too brief triennium. This year the scoreboard will reveal many successes.

... Here are amputees who have learned to walk and work again.

... Here is a Hungarian family, greeted at the Austrian border in the dead of night with a cheering word and fresh, dry clothes. ... Church World Service director, Dr. R. Norris Wilson, tells a crowded press conference what he saw during only one hour at that fateful border as 700 persons

crossed into Austria. ... "There would be shouts, then the dance of flashlight signals, as their human shapes emerged out of the dismal mist. Some carried small children, often both mother and child with frozen, wet clothing chilling them to the marrow. They had stumbled into the wintry swamp along the way."

... Here are nearly 7,000 of those fleeing Hungarians, fresh from the terror of tanks and guns in the tortured streets, for whom the Protestants and Eastern Orthodox of America found jobs and homes, food, clothing, warmth and care.



As these young Hungarian refugees wait at Camp Kilmer they wonder what is in store.

... Here, too, are the poor, the old, the young, the war-ravaged, the escaping and the trapped in 40 countries, fed with the milk, the cheese and flour produced in too much abundance on America's rich acres.

... Here is the bent and deeply seamed migrant worker struggling into an unaccustomed clean shirt, who tells his neighbor proudly, "I'm on a Committee; this is the first time I ever felt higher than the beans."

... And here is his teen-aged son, able at long last to read further than the primer because of the catch-up classes of the Migrant Ministry.

Any assessment of the ministry of healing must range through many races and many latitudes—from the Eskimos who lie ill in the Alaska Native Service Hospital at Anchorage, Alaska, to the Kikuyus who didn't join their Mau Mau brother-tribesmen in Kenya, Africa, and are now helped to health through the clinic-on-wheels sent from America.

It must turn with the sun on World Day of Prayer from the frangipani-laden dawn fragrance of the Tonga Islands in the South Pacific, around the globe to the Arctic dusk of ice-bound St. Lawrence Island in the Bering Sea.

It must take account of the findings of the historic National Conference on the Churches and Social Welfare, late in 1955 in Cleveland and its next step, the first-time conference on policy and strategy in social welfare, in Atlantic City last spring.

It must look searchingly at the 1955

Thou stretchest out thy hand to heal. Acts 4:30

Assembly of United Church Women when some 3,000 delegates met in Cleveland to evolve a platform that spotlighted a world in revolt.

It must consider the significance of the joint assembly in Indianapolis in 1956 where two divisions (Home Missions and Christian Life and Work) emphasized such common concerns as population and mobility, security and the individual, poverty and abundance, minorities, family life, child welfare and the development of Christian community.

Here are highlights on some of the people, groups and institutions touched by the ministry of healing.

IN AMERICA

Migrants

The 37-year-old service to the homeless has achieved a real break-through in the last triennium. The ministry to migrants has been the great factor in awakening the mind and the heart of government—local, state and national. At long last a President's Committee on Migratory Labor has been set up at cabinet level. Its members confer frequently with Migrant Ministry staff. Under the gentle prodding of men and women of good will, state commissions are following rapidly. Legislation is being framed to assure migrants of workers' benefits, safer transportation than the one-hoss-shay trucks in which they often incur injury and even death, and better housing than the dilapidated one-room shacks usually their lot.

Education departments and teaching colleges are opening more remedial classes for migrant children. Local groups are uniting to help those crop-pickers whose urge to stay put in one spot has led to crazily mushrooming rural slums. A monumental effort is being made to remove some of the worst hazards—lack of central water, sewer, garbage removal, fire protection.

"America must move even more swiftly, however, to keep ahead of the new rural decay," warns Miss Edith E. Lowry, national director of the Migrant Ministry.

The field program is making strides. More than 100 young people now help in volunteer service units of the Church of the Brethren, Mennonites, Friends, Presbyterians and Episcopalians. The most significant recent development is the great number of community volunteers—nearly 5,000—who work regularly in the camps under staff direction. Armed with first-hand knowledge of the migrant's day-to-day difficulties, they are the most effective ambassadors for changing community attitudes.

Although a better feeling toward migrants is developing in some sections, newly roused racial tensions in other

states are hampering the spiritual, educational and recreational work.

Still the number of child-care centers grows—six in one state alone—as does the roster of Harvesters—38—that bring worship, play and Christian training. The ministry is reaching some 250,000 migrants in 30 states.



A scene in the maternity ward at Vellore Christian Medical College in South India.

Thanks to foundation grants, three action-research experiments are in process in school-age vocational education, parent education and citizenship training.

Indians

Fourteen directors of religious work now conduct programs for more than 9,000 Indian students in eight government schools.

A center in Rapid City, S.D., for Indians leaving the reservations helps them adjust to urban life. A three-year cooperative enterprise in Minneapolis-St. Paul has just been completed and a full-time pastor-counselor is giving help to more than 200 Indian families.

Because of the drastic change in government policy affecting all phases of Indian life, the National Council's General Board adopted a Policy Statement on Indian Affairs in 1955, which has had a significant effect upon policy-makers in government and in the church.

The statement called for thinking and planning for Indians by Indians themselves, for a less hurried approach to the government's termination program, for protection against treaty abrogations, expansion of education and programs for economic protection and self-development, and the creation of a spirit of Christian acceptance in communities.

Indians leaving the reservations for migrant agriculture found in one state—Arizona—a joint director of Indian and migrant services. A Mennonite service unit under the guidance of the Migrant Ministry helped Navajo farm workers and a special health clinic was set up for them.

Alaskans

A director of religious activities at the Mount Edgecumbe Government Institute in Sitka cares for 755 Indian and Eskimo students in the boarding school and for 395 patients in orthopedic and tuberculosis hospitals and in a convalescent home.

A second staff member at the native hospital in Anchorage links 400 patients to churches of their own choice, provides the hospital with worship services and aids families of patients who travel many miles across the icefields to visit their loved ones.

Welfare Institutions

The extent of Protestant church-related social welfare work is now known for the first time.

As a backdrop for the first National Conference on the Church and Social Welfare, the figures were amassed in a three-year, nationwide study.

They showed that U.S. Protestant and Eastern Orthodox churches spend more than a billion dollars a year to provide 11 million Americans with food, shelter and other health and welfare services.

Staffs total 200,000 full-time and 45,000 part-time welfare specialists, 155,000 volunteers, with 70,000 men and women serving on agency boards.

Older citizens receive direct care and shelter in 700 homes—25 per cent of the nation's total. Other millions of Americans are helped in 600 medical hospitals, 65 clinics, and health units, 475 residences, hospices and temporary shelters, 170 camps, 140 rehabilitation units, 60 maternity homes, 120 family welfare agencies and 550 neighborhood houses and settlements.

Nearly 100,000 children get direct aid through 800 orphanages, homes and adoption agencies, and another million and a half children receive less direct aid.

In a comprehensive Message to the Churches, 1,500 U.S. clergy and social welfare workers at the conference called upon church people to extend personal deeds of kindness into a highly-organized system of social and health services. They recognized government as a partner in social welfare, stating "what the churches have taught—responsibility for one's neighbor—the nation now accepts."

They recommended that every Protestant welfare agency belong to a council of social agencies, that every local church set up a community service committee

and that every church council maintain its own welfare department.

The next logical step after the Cleveland assessment of Protestant services was to start a social welfare strategy for the churches. This was done at the Atlantic City meeting. Delegates agreed that the churches, through their members, must be involved in the totality of life in a ministry to people, that they should pioneer in new and important services and that they should assist in the creation of the best possible type of society.

Church Women and the Public at Large

The 50 state and 2,200 local councils of church women are bringing about many changes in towns and cities through training in public affairs.

Through World Community Day, May Fellowship and World Day of Prayer, practical projects have improved the homes, schools and general climate of the nation and have helped thousands at home and abroad. Intensive study all over the country has focussed on the U.N. Food and Agriculture Organization plans for increasing world food and diets, on human rights, on "emerging people." Other special studies stressed the responsibility of the family for Christian citizenship, the nation's public schools, the role of the public library in safeguarding freedom, slum clearance, better housing, fair employment practices, juvenile delinquency, minimum wage and other laws affecting migratory labor.

At the Assembly in Cleveland in 1955, church women unitedly supported action for human rights, disarmament, increased immigration, and peaceful uses of atomic energy. They urged the United States to ratify the statute for the International Atomic Energy Agency and to continue support of UNICEF.

Highlights of the triennium were the dispatch of an international fellowship team of four women around the world to consult with Christian women from other lands and the subsequent international character of the Assembly. Fifty women came from 20 countries. Later a team of four American women visited the annual meeting of Protestant women in Mexico, their churches, leaders and denominational schools.

During the past year an intensive campaign was carried on in support of constructive foreign aid, culminating in the testimony of Mrs. Theodore O. Wedel, United Church Women president, before the special Congressional hearings, together with other National Council officials and staff.

Pastors

Training of ministers in pastoral counseling, especially for chaplaincies in prisons and hospitals, is a vital task



One of the 38 Harvesters, or "churches on wheels," which serve the migrant camps is used as the background for finger-painting activities by migrant youngsters.

in which the National Council cooperates with the Council for Clinical Training.

The National Council is gratified to see its standards, techniques, procedures and outlook, framed at the national level, adopted by state after state and local communities and institutions. Eleven denominations now have executives with responsibility for chaplains, their standards, training and ministry.

Eighty-eight of 92 accredited seminaries have graduate courses in pastoral work. Organizations offering clinical pastoral training are multiplying. A national advisory committee on clinical pastoral education has been organized. Chaplains' organizations, ministerial associations and church councils have developed programs to keep their constituency aware of new ideas for their pastoral ministry.

Recently in a Huntington, W. Va. church, 25 lads dressed in civvies sang for the Sunday evening service. They were all inmates, convicted of felonies, in a federal correctional institution. No guards were present.

Medical Missionaries

Fifty American Protestant mission boards cooperating in the National Council's Christian Medical Council for Overseas Work maintain 800 hospitals, 2,000 dispensaries, four medical colleges, one union medical training center, 15 TB sanatoria and 150 schools of nursing overseas.

The Medical Council—working in America—counsels medical and nursing candidates and helps staff the medical schools and institutes overseas. About 60 missionary doctors and nurses on furlough have taken part annually in the conference on medical missions,

reviewing their tasks of fighting disease and malnutrition with specialists in tropical diseases, population control and nutrition.

OVERSEAS

The Suffering in Many Lands

The ministry of healing abroad accelerates in times of crisis. Wars and acts of nature tell the story:

March, 1955—Quakes killed many thousands and left more than 11,000 homeless in the Philippines.

August, 1955—Thousands starving following drought and hurricane in Haiti.

February, 1956—Floods, avalanches, landslides follow the worst cold weather in 200 years in Europe.

October, 1956—Revolt flares in Hungary.

June, 1957—Typhoon makes hundreds homeless in Taiwan.

This is only a tiny chronicle of never-ending calamity. A recital of the vast number of dollars spent and pounds of material shipped gives only a hint of the human story behind the figures. For instance there was little Tanya Chwas-tow, four, the daughter of a naturalized American mother and a Russian re-defector father. Tanya provided the world with dramatic headlines when she was snatched from a life with her father behind the Iron Curtain. It took the powerful intervention of the American churches before a British court to restore Tanya to her mother's arms minutes before a Soviet ship was to slip down the Thames with her aboard.

On the money and goods side—member churches of Church World Service gave in the three-year period more than eight million dollars. They also provided clothing, medicine and non-sur-

(Continued on page 27)

Preaching the Kingdom

By ELSA KRUUSE

THE lacy pattern the scientists drew of little sputnik's mad whirl around our earth might well have been the graph of the world-around outreach of our churches. The plea for brotherhood of a minister in a Little Rock church; the evening prayers of tourists gathered by a lake in Mt. Rainier National Park; a new church where none stood before—each sets up sharp new impulses to the Christian witness continually traveling in unseen waves from people to people around the world.

The achievements of the churches working together through the National Council of Churches reach people wherever they are—in town and country, European capital or jungle village—affect every area of Christian concern. Three years is minimal in modern concepts of time and space. But since 1954 the “reaching out” through evangelism, through the ministry in its many fields and through mass media can be measured. For one thing, almost four and one-half million more Protestant and Orthodox Americans became church members in that time and 13,580 more churches were built to help serve them.

Through Evangelism

What many have called a “boom” in religious interest and some regard as a “spectacular religious revival” was the subject of a profound study on the “nature and task of evangelism” which was presented to the General Board at its meeting last February. The 5,000-word document drawn up by its 24-member Commission on Evangelism was the result of more than a year of study by some of the nation's most distinguished clergymen and theologians.

“It is much too soon,” they declared in their report, “to hail what is happening as a Great Awakening or to write it off as a falling into step with a passing fashion . . . Evangelism in our time must speak to the deep needs of men for radical healing.”

In this spirit, the visitation evangelism programs conducted by the Department of Evangelism in cooperation with local

church councils and ministerial associations in 65 communities were climaxed in October by a major program throughout the Greater New York area.

Also noteworthy in the past three years have been the summer conferences on evangelism, six American Christian Ashrams, patterned on the teacher-student retreats of India, and the 92 national Christian teaching missions which have sought a “community approach to evangelism”—all combining to help minister and layman alike “proclaim the gospel of Christ to those outside the congregation of faith.”

Through the Ministry at Home

The minister as a “transmitter of the voice of Christ,” as Dr. W. A. Visser 't Hooft described him to 500 young seminarians this fall, reaches out to his congregation and through them to the nation and the world. Dr. Visser 't Hooft, World Council general secretary, was addressing the Fourth Triennial Conference of the Interseminary Movement in Oberlin, Ohio, where the future ministers listened to the views of a dozen of the world's leading theologians on the character of their calling.

That there are 21,206 more ministers, including 3,000 more in constituent bod-

ies of the National Council, serving Protestant and Eastern Orthodox churches than three years ago, speaks well for the emphasis by the churches on recruiting for the ministry outstanding men and women on college campuses. Yet the need is far from being met.

On the other hand, “a composite picture of the personality qualities our congregations seek in a minister” is being drawn in the three-year research study initiated last year in an attempt to “improve methods of selection and training of new ministers,” a survey which promises to produce many “vital” statistics.

Probably none is more vital to ministers than the salaries they receive, which at present stand only a notch or two above those of waiters, farmers and sailors. While there probably is no connection with the fact that the National Council's 1958 *Yearbook of American Churches* shows accountants and auditors averaging about twice as much as ministers of the church, there was general rejoicing among ministers that, with the aid of a \$33,500 grant from the Rockefeller Brothers' Fund, their financial status is to be the subject of the first comprehensive survey ever undertaken.



One of the numerous weekly dramas goes on the air over HLKY, Christian broadcasting station in Seoul, Korea. The station is operated by Protestant churches and mission boards at work in Korea. Two-thirds of the funds are supplied by RAVEMCCO.

And he sent them out to preach the Kingdom of God. Luke 9:2

The magnificent beauty of our great National Parks provides another setting for the ministry of outreach. That in three years more than 700,000 vacationers have stopped to attend the worship services conducted in the 24 parks every summer by dedicated—and well trained young people, is token of this ministry's "phenomenal expansion" since it began in 1952.

Through the Ministry Abroad

The Christian mission in the light of the revolutionary changes and tensions in today's world has undergone a change of character but none of purpose. There is the same urgency today to bring the gospel to the millions in the world who still have not heard it as there was when the first missionaries left our shores in sailing ships for China.

Today, in partnership with Christian leaders in the "younger churches," the outreach of our Christian missions has become international, interracial and interdenominational. In 1955 alone, 2,470 new missionary personnel of the 79 boards and agencies of 45 denominations represented in the Division of Foreign Missions took up their task of preaching, teaching and healing on the foreign field.

Highlights of the missionary achievement in reaching the unchurched during the past three years are difficult to list, for a new grass-roofed chapel in an Indian village might represent even greater effort and sacrifice on the part of those who built it than the streamlined new wing of an established mission church.

On the other hand, several important meetings between East and West took place, in this period under the auspices of the International Missionary Council and the World Council of Churches, which promise far-reaching progress in a new understanding of the Christian mission. In 1956 a group of four European churchmen had the rare opportunity of attending a national conference of Christian leaders in Peiping and visiting wide areas of Communist China. Under the same sponsorship later that year, a representative group of ministers, among them Dr. Roy G. Ross, general secretary of the National Council, met in Bangkok, Thailand, to discuss ways in which church councils in East Asia could best cooperate and to lay foundations for the Asian conference held in March of this year in Prapat, Sumatra. Six National Council representatives were present at this record-making conference.

In Japan, meanwhile, Christian leaders from many countries have been working together in the ten-year program coordinating the work of Christian forces in a nationwide program of evan-



This skeleton of a Congregational church under construction in Pasco, Wash., is typical of the American scene today. Church-building experts anticipate a record \$9,000,000,000 will have been spent on new churches and church schools before the year is over.

gelism which will culminate in 1959, celebrating 100 years of Protestant Christianity in that country.

Topping the list of Christian international events which brought church leaders face to face across the deep cleavage between the Soviet Union and the United States, was the delegation of nine American churchmen, headed by Dr. Eugene Carson Blake, who were the guests in March 1956, of Metropolitan Nicolai of the Russian Orthodox Church. This momentous visit was reciprocated in June that same year when the National Council and its 30 member denominations were hosts to the Metropolitan and a delegation of Russian churchmen in various cities in the United States.

In the ministry of outreach around the world, the 600,000 Americans in government and business who live and work in foreign countries have by no means been forgotten. Of some 200 English-language churches in non-English speaking areas scattered far and wide, 80 are served by the Council's newly re-christened Department of Overseas Union Churches.

Outstanding during the past three years was the organization of a new American Protestant Church in The Hague, and two new union churches in Guadalajara, Mexico and Truk, Caroline Islands. But no more typical example of the international character of these churches could be found than the Community Church in Teheran. When the collection was counted one Sunday, contributions included Indian, Leban-

ese, Egyptian, Italian, English and Iranian coins, plus two local bus tokens!

Through the Churches

It is not news any longer that more people live outside our cities than ever before. Planners—both urban and rural—can, in fact, foresee the time when the East Coast from Maine to Florida will be a megalopolis, a tendency already becoming evident on the West Coast. The coming mighty network of transcontinental highways will further tie rural communities together, changing the whole pattern of American life.

How to minister to these new millions is the concern of town and country church experts who discussed the problem most recently at a convocation in Green Lake, Wis. High on the agenda was a consideration of positive ways in which the denominations can best serve the needs of town and country people. Significantly, this convocation was broadened for the first time to explore the international scene as its tensions are reflected in rural church life. This interest can readily be traced to the impact of talks in the summer of 1956 in Bossey, Switzerland, when 31 delegates from the U. S. joined those of 17 nations in agreeing that "the time has come to launch a world-wide town and country movement."

The urban church—so often an "inner-city" church—likewise is suffering from a social revolution. The U.S. population growth of three million annually, plus a mobility rate of 20 per cent, has resulted in a turnover of member-

ship and church school enrollment in some areas as often as three times a year. In addition to standing in deteriorating neighborhoods, many of these churches find themselves surrounded by vast crowds of non-English-speaking people, either Roman Catholic by birth or with no religious commitments to speak of. Hundreds of such churches have accepted these new challenges by employing language teachers and expanding their Christian social service programs. Many more have become leaders in integrating their membership. But their problems are by no means solved.

New churches to serve the new millions—over three-quarters of a billion dollars worth in 1956 alone—are mushrooming in growing urban areas. In fact, at the Indianapolis joint assembly of home missions and Christian life and work last year, it was conservatively estimated that at least 2,000 new churches a year will be needed for the next 20 years just to hold even with the present ratio of churches to population. Fortunately, as a result of the current study made by the Council's Bureau of Research and Survey, the geography of Protestantism in the United States is being written. Now the task of ministering to new millions can be faced and the funds raised to build churches where they are needed. "The mission of the churches in American cities," declare the experts, "is the crucial touchstone of the mission of the church around the world."

Through Stewardship and Benevolence

While the total giving of all Protestant church bodies can only be estimated, even a spot check shows an encouraging trend toward an increased understanding of the meaning of stewardship among church people. Tithing is coming back into its own in many churches, while in others impressive Every Member Canvasses attest to the generosity and sense of responsibility of church people. The exigencies of modern living and increasing costs, on the other hand, pose a new set of problems for church administrators and denominational agencies.

Nevertheless, the record for the past three years shows an average increase of one million dollars each year in total contributions made by 56 denominations in the United States and Canada.

The new church—where it will be, how it will be paid for and, yes, how it will look—involves the cooperation of at least six National Council departments set up for the guidance and counsel of member churches requesting their services. Anticipating that a record \$900,000,000 will have been spent on new churches and church schools before the year is out, church-building experts are working on all facets of the

job, from site selection and parking space to the fine arts, to produce churches "worshipful and convincing." Through annual conferences with the Church Architectural Guild of America and the cooperation of the nation's leading artists, playwrights and musicians, much has already been achieved toward "stimulating fresh thought" by ministers and church members alike.

Through Understanding the Social Revolution

Reconciling the demands of the Christian ministry of outreach to the hard economic facts of life has never been easy but our entrance into the Age of Automation is pulling many church people up short. For the first time, say the sociological experts, Americans are facing the task of "surviving prosperity."

"We know," declared a speaker at last winter's convocation on the church and economic life, "that if the Christian today is to stand abundance, he must be aware of what machines are doing for us and to us, how to prepare for more leisure time when the 30-hour week comes, what we owe to those who lack abundance and how we can share wisely and humbly in a world where hunger stalks."

The department, which celebrated its first decade of service in October, is making preparations now for a church-wide emphasis in 1958-59 on "the Christian and his daily work" in witness to "man's trusteeship under God for his use of the earth 'and the fullness thereof.'"

Through Communications

The power available to the churches through the modern mass media of communication for preaching the gospel needs no elaboration. With radio and television claiming more than six hours a day in the American home and with radios installed in an estimated 37,000,000 cars, the lives of millions of Americans are subjected to a tremendous and growing influence. Recognizing their responsibility to make that influence positive, the churches of 21 denominations have joined with the Council's Broadcasting and Film Commission to produce and distribute professional programs using the insights of their leaders and experts in these fields. They have already chalked up such TV "hits" as the "Look Up and Live" series, "Frontiers of Faith" and the popular children's program, "Off to Adventure," as well as radio programs like "The Art of Living." These were among its more than 1,000 religious radio and TV programs produced in one year alone. However, the media themselves are neutral. They will be used by all those who have a use for them and how they are best used presents a serious challenge to

the churches for money and talent.

With the maturing concept of mass communication around the world and the widespread growth of the "younger churches," religious radio broadcasts and films are now reaching the most isolated areas of Africa, Asia and South America through the National Council's "foreign office" of communications, RAVEMCCO. Its directors are convinced that the programs must relate themselves to the ongoing total Christian mission. They are therefore produced as part of the life of the country concerned, by nationals of that country as far as possible, with the result that increasingly U.S. experts are serving chiefly as consultants and instructors. Power is being stepped up in the independent radio stations operated by RAVEMCCO in Korea and the Philippines so that their programs will soon reach all Southeast Asia. Important talks continue on plans to build a mighty 100,000-watt station in the Near East, and a vast expansion of technical training programs has developed in these past three years.

The strategy of "reaching the world's people for Christ through radio and television" was the subject of a major conference the last week in April in historic Kronberg Castle near Frankfurt, Germany. There, more than a hundred leaders in the field from 15 countries sat down together at this first genuinely international get-together to discuss Christian broadcasting and to pool their findings.

Although the air waves are humming ever louder, the printed word still remains the medium which writes the permanent record. The daily press, religious press, national magazines and the myriad publications put out by the churches and their agencies provide the means of telling the Good News and reporting the work of the churches in terms of their achievements, hopes, and plans for the future to the world at large.

Through this magazine and thousands of news releases and weekly news bulletins, the Council's public relations office is able to reach out to the man and woman in the pew. When Mary Margaret McBride recently told a group of United Church Women of her first contact with them—"I found they cared about all the things I cared about"—she could have been speaking for untold millions outside the church who first learned through their newspapers, magazines, radios and TV sets what our churches stand for and what they are doing about the things they care about.

While mass media communication is a modern technical term, it also is a mighty force with still unrealized potentials to aid the churches in their mission "to preach the kingdom of God to all men."

The Limitless Horizons of Christian Teaching

By WENDELL KELLOGG

—For the physically handicapped, the mentally retarded, those under detention, trained teachers and Christian education classes.

—For these exceptional persons, wherever they are, useful volunteer church jobs such as telephoning, stuffing envelopes, book reviewing, monitoring radio and TV programs.

THESE were some of the recommendations this fall from a consultation of specialists, which, if adopted by denominations and councils, will mark the newest effort of the churches, working through the National Council, to extend their teaching function into every area of need.

Consultants for every age group have blueprinted a program for this uncharted field. It includes help for families in making adjustments, a directory of available professional help, curricula for use in prisons, weekday classes for hospitals, manuals for local churches, easy access to church buildings, courses for the training of teachers.

Yes, this is the newest endeavor, but through a host of services to cooperating denominations and their millions of members, the Council strives to push aside the shadow under which it lives—the fact that the Church is always but ONE generation away from extinction.

For nearly half a century the Council and its antecedent bodies have been doing pioneer Christian education work for the Protestant forces of North America. It aids the member boards, councils of churches, and related agencies in their services for persons of all ages in the home, local church, and community.

During this triennium, an exhaustive four-year study of its general Christian education work has been completed. A thousand church leaders—denominational and interdenominational—scrutinized every facet, evaluated requests for expansion that came from every section of the U.S., and drew up a policy for services in line with needs in the nation today.

As a result, Christian education will concentrate on

1. Cooperative study, research, and experimentation.



Although chapel attendance is voluntary, 500 Wittenberg students turn out daily.

2. Sharing information across denominational lines.

3. Creating and maintaining public opinion favorable to Christian education.

4. Formulating goals, standards, basic philosophy.

5. Maintaining contacts with state, national, and world agencies with related interests.

6. Undertaking at the request of constituent bodies specialized cooperative services.

Three criteria were established for approving new services:

1. First consideration to services needed which can be done only through cooperation.

2. Second consideration to services which can be done more efficiently and effectively through cooperation.

3. Direct services to local churches and communities are most appropriately done by denominations and state and local councils of churches.

Children's Research

As part of its preparation of guidance materials for children's work, the Council has for the past year been engaged in a research project to understand better the religious thinking of children of various ages and to discover more effective teaching methods. Studies have also been made of the extent and type of parent participation in the church

and church school; in the summertime programs of the denominations, local churches, and councils of churches.

A five-year program of study and projects in international affairs, noted in denominational youth programs, stems from a current emphasis of the United Christian Youth Movement, representative of 10,000,000 young people through denominational and state and local youth councils for the past quarter-century.

International Affairs

With the help of the Department of International Affairs and determined to "see for themselves," 32 UCYM leaders spent a week in Washington and New York in March, interviewed Congressional, State Department, United Nations, World and National Council executives, and discussed the problems facing Christian young people in the realm of international affairs.

In the realm of adult work, recent strategy conferences conducted by denominations and councils of churches have led to special research, now under way, in the field of effective Christian education for older youth and young adults, which should culminate in a workshop at the University of Pittsburgh next summer.

National Family Week annually focuses attention of church people on the development of family life in the home with the help of the church. Family camping is a growing interest in many churches and is aided by an interdenominational Committee on Camps and Conferences, which also conducts national training camps for denominational leaders in cooperation with the National Outdoor Education Association. In both 1955 and 1956 there were eight regional training camps. In 1956 and 1957 there were workshops on Campsite Maintenance and Operation, Training Day Camp Leaders, and a Senior High Experimental Conference.

Training Leaders

The National Council has administered Standard Leadership Training Schools annually in some 500 communities, and if membership in the "Directors' Section" is a criterion, the number of directors of Christian education in American churches has increased nearly

Make me to know thy ways, O Lord; teach me thy paths. Psalms 25:4

50 per cent in the past two years. This is one measure of the greatly increased emphasis on education in local churches.

To take a single denomination, an ambitious training program has been sponsored by the Protestant Episcopal Church. Within a five-year period, about 3,500 of its clergy and directors of Christian education have been trained at two-week laboratories on "The Church and Group Life."

Staffs for church laboratories are being recruited from among those who have attended the summer laboratory at Bethel, Me., conducted by social scientists for the past ten years. The first Protestant Laboratory on Group Development was held in 1956 and the third is scheduled for this spring.

Another accomplishment of 1956 was the Church School Administration Audio-Visual Kit, three film strips on supervision, training, and planning, produced with the cooperation of 18 denominations.

Also in the audio-visual field, churches have been kept informed of new materials, equipment, research, and programs. Through local church councils, evaluations of church-related audio-visual materials are prepared and published quarterly in the *International Journal of Religious Education* and in the biennial Audio-Visual Resource Guide, the standard index to religious film strips and motion picture resources.

In the broadcasting field, studies have been made of the effective use of television for Christian education. Three committees—in children's work, in youth work, and in adult work and family life—have been doing experimental programs with the help of the Broadcasting and Film Commission.

Curriculum

No discussion of teaching functions is ever complete without mention of curriculum. The establishment of uniform Sunday School lessons in 1872 was the first nation-wide cooperative church project.

During the past three years special projects in this realm have involved helping programs in the armed forces and among migrants.

A number of denominations, most of them members of the National Council, cooperated with the Protestant Church-Owned Publishers' Association and the Armed Forces Chaplains' Board in producing the "Unified Protestant Sunday School Curriculum for Armed Forces."

This now makes available to chaplains a coordinated curriculum drawn from a number of denominations and is useful in meeting the needs of church schools at military bases. While not an official project of the National Council, this Unified Curriculum has been a signifi-

cant project in interdenominational cooperation.

Similarly, special curriculum needs of agricultural migrants were met. Editors and publishers of the denominations affiliated with the Commission on General Christian Education cooperated with the curriculum department, children's workers, and the Migrant Committee, to produce three migrant curriculum units. "Man's Part in God's World" and "Growing in Christian Ways" were widely and successfully used in 1956 and "Life and Teachings of Jesus" in 1957.

An extension of the curriculum has also been carried out through a lesson syndication play. This brings to 545 newspapers a treatment of the Uniform Sunday School Outlines that is of assistance to church school classes using denominational treatments based on the common outlines.

Information

In a number of programs the Council gathers and evaluates information and disseminates it through reports, publications, consultative services, workshops, conferences, and other educational projects.

Such activities are carried on in both audio-visual and broadcast training, in religious liberty, religion and public education, weekday religious education, racial and cultural relations, worship and the arts, and RAVEMCCO (Radio, Audio-Visual Education, Mass Communication Committee of the Division of Foreign Missions).

For example, the conference on religion and public education resulted in a report which is still being studied by denominational boards, by councils of churches, and by public school committees and boards of education of many cities and states.

The conference on weekday religious education, representative of 33 denominations, 34 state councils of churches, and 113 local councils, charted, in a report "the future of weekday church schools in America." Bolstered by a statement of conviction from 29 national Christian education board secretaries, the report has made an impact on local leaders plagued by legal and financial difficulties, and what may be described as "the unrelenting opposition."

In the realm of religious liberty, the Council's dissemination of information has played a significant part in national and world affairs. The temporary suppression of the Martin Luther film on television resulted in greater interest in and understanding of religious liberty and enabled the Chicago Church Federation to lead a successful united protest.

The Council helped to prevent ratification of a U.S.-Haiti treaty from

which the usual clause guaranteeing reciprocal religious toleration had been omitted. When members of our armed forces in Spain were about to be made subject to canon law for inter-faith marriages with the approval of our Defense Department, public and private protests by the churches helped to prevent conclusion of the agreement.

Publicity, protests, and consultations with Colombian and U.S. officials influenced Colombia to acknowledge certain specific rights of Colombian evangelicals, a prelude to religious liberty in Colombia. The Council assisted the churches in making known to the U.S. government their continuing opposition to the establishment of an ambassador to the Vatican.

A special program of educational work in race relations, financed by the Fund for the Republic, was carried out by United Church Women in every section of the country.

Recognizing that church women often do not know how to proceed in a community torn with tension in human relations, UCW set up, with the aid of local councils, a series of workshops on "How to Deal with Controversy."

Teams of women from denominations and the National Council met with local groups of women to analyze the local problems, demonstrate principles and techniques for handling them, and suggest community action. The Fund made an enlarged grant this year to expand the program.

A key sector of Christian concern in international affairs has been foreign aid. An increasing awareness among churchmen that the U.S. program was not working properly brought about efforts under the aegis of the National Council to arouse support among church people for a worthy program of developmental assistance, the Christian concern for aid to needy countries.

This effort was highlighted last spring when National Council president Eugene Carson Blake, Dr. Kenneth Maxwell, and Dr. Roswell P. Barnes visited the White House for a discussion of the subject with President Eisenhower and Secretary of State John Foster Dulles.

In religious drama, use of which is growing steadily across the country, National Council help is largely confined to an annual national workshop for training in this field, plus preparation of guidance materials for local churches. Scope of interest is indicated by the fact that participants last summer came from 32 states.

Interest in the many-sided functions of the Council is evident also in the Church-Agency Committee on Work with Children and Youth, which gives guidance to both churches and youth-serving agencies at many points of common interest. The consultation on the

Cub Scout program in February, 1957, is an example.

Sunday School

Thousands of people in this country think of Christian education and of church teaching as the "Sunday School." This is natural, since the Council's Division of Christian Education can be traced back to the American Sunday School Union of 1824 and the first national Sunday school convention in 1832.

Thus the 23rd International Sunday School Convention in Cleveland in 1955 likewise caught the imagination of church school teachers and leaders. Six thousand attended from 47 states, Canada, Alaska, and several foreign countries. During the convention, delegates garnered data and methods in effective teaching and supervising and discussed problems with the nation's top professional leaders. A similar experience on a world scale by the World Council of Christian Education is planned for Tokyo next summer and will involve National Council leaders.

The Council's teaching and evangelistic programs are combined in national Christian teaching missions in two or three dozen communities a year which seek to help local churches to (1) find, (2) cultivate, and (3) provide a program for the unchurched of the community.

Christian Higher Education

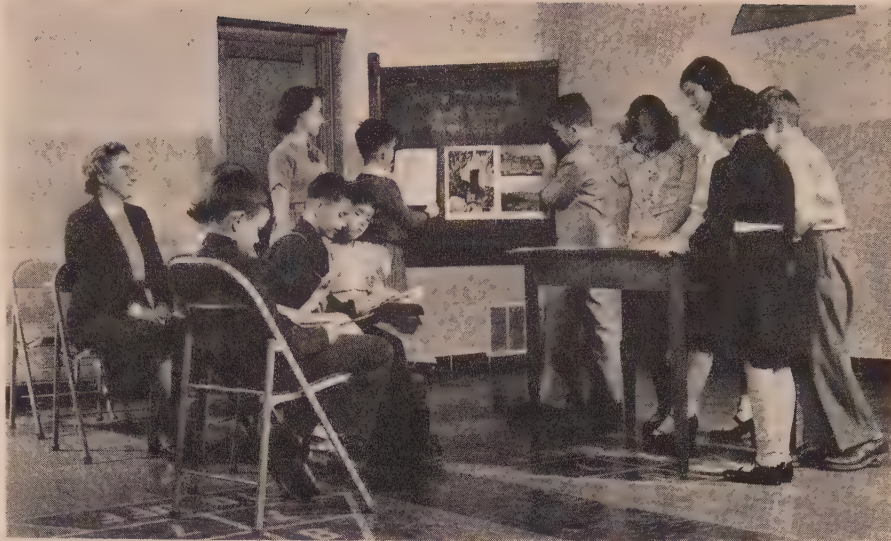
The "rising tide" of students seeking admission to colleges—up 40 per cent in the past three years—and a concern on the part of the nation as a whole and of the churches in particular, is the backdrop of the Council's work in higher education.

The question of whether the churches can provide adequate higher education under Christian auspices or whether this expansion will be left to secular agencies is currently unanswered. The churches have been leaving increasing responsibility to the state.

Now, suddenly, the nation is alert. A Presidential committee is at work. There is increased activity—both leadership and financial support—by business, government, education itself, and the churches in an attempt to "do something" about it. Denominational campaigns are being planned or are under way. Laymen have organized a National Committee of Church Men for Church Colleges. Church college trustees are holding interdenominational conferences.

Within the Council, plans are under way to strengthen and coordinate the work with students by uniting the work of the United Student Christian Council, the Interseminary Movement, and the Student Volunteer Movement.

USCC projects have included five



The busy youngsters in this Sunday school class like the new methods of teaching.

U.S. ecumenical work camps; 29 World Council camps in 21 countries of Europe, Asia, Africa and South America; seven study conferences for 1,800 students and faculty; raising \$78,000 for the World Student Christian Federation; a study of work with medical students, campus evangelism, and responsibilities in university life.

The Interseminary Movement administers ecumenical fellowship of seminary students through 22 area conferences, eight regional student councils, and a triennial conference.

The SVM works on behalf of the world mission of the church, holds a triennial gathering for 3,500 students and Christian youth leaders of nearly 100 countries, organizes mission teams which went to Mexico, South America, and the Far East in 1957 and plan on India and Korea in 1958.

On Campuses

The Council's work in campus Christian life currently involves 27 pilot projects in cooperative campus ministry across the nation, and consultative and survey work on as many campuses as its staff can handle.

Related to this work is the Faculty Christian Fellowship, existing on hundreds of campuses. Helped by the Council, this organization holds seminars and carries on research studies.

In a concern for the recruitment of ministers, the Council studies the nature and work of the ministry and produces church vocational literature. A 1957 chart of "College Majors and Church Careers" had a circulation of 100,000.

National Christian College Day annually attracts more attention; church college presidents and public relations officers are organizing; and 1958 will see representatives of 471 church-related

colleges meet to discuss "The Vocation of the Christian College."

Missionary Education

Opinion that people don't read as much as they used to and are not as interested in studying the work of the church would seem to be refuted by the sale of missionary education literature.

The circulation of textbooks, filmstrips, maps and plays, part of the coordinated missionary education endeavors by which the churches undergird their mission work, has reached new highs during the triennium. They are prepared and published through the Council's Friendship Press.

Sales, at wholesale prices, totaled \$511,000 in 1954, \$585,000 in 1955, and \$607,000 last year. Each figure was "a new high record," and represented over a million pieces of literature.

The major adult study books on both the foreign and home missions themes annually have each sold about 100,000 copies.

This must indicate the growing concern of the churches for their world mission and the knowledge that it is the responsibility of every individual Christian to be aware of the significant movements in that world mission today.

Also a part of the missionary education program are the seven annual mission conferences held between Massachusetts and California. They are used by the denominations to train leaders in an interdenominational and ecumenical atmosphere.

In addition, two series of 13-week TV programs have been produced and distributed for use by local television stations, emphasizing broader implications of world audience than the usual church-going public. Several similar experiments were made with radio. In these attempts,

(Continued on page 17)

When the Churches Speak with One Voice

By FLETCHER COATES

IT would be oversimplifying to say that the world in all its turbulence over the past three years had its crisis-by-crisis mirroring in actions by the General Board of the National Council of Churches.

Yet the temptation is great to do just that. For in its prophetic role, the 250-member policy-making Board spoke out consistently on those "crisis" issues that smote the hardest on the consciences of men.

In the triennium there was crisis in the Far and Middle East—and the Board's voice was heard. There was Hungary, and the victims of that oppression knew that the churches in far-off America were among their staunchest friends.

Again and again, racial tensions and all the ugliness that goes with them were that much less tense and ugly because of a Board message or a Board action.

Alert to pain and misery, watchful of the excesses of hate and greed insofar as they caused the hurt and suffering—the Board spoke and acted.

And wherever there were Christians, the churches' message traveled. Wherever there were victims, the deed was felt.

Is there any co-relating the impact of Christian insight on affairs of the world we live in and the course those affairs follow after this insight has been articulated for all to know?

Thoughtful churchmen—among them some who help to do the articulating—may deem it arrogant to tie the two together. To consider that the "cause" of a Board utterance has its "result" in amelioration, in reconciliation, in dissolution of a once-hopeless conflict of interests or belief—that may be going too far. And yet, beyond mere mirroring, beyond mere expressions of concern...

Looking backward, the Board held its first post-1954 Assembly meeting while cannon were exchanging fire across the Formosa Strait. Newspaper readers trembled while Chiang and Mao swapped threats and bullets. The Board, in the midst of scores of routine business matters, spoke. It is interesting, now that everything from McCarthy to sputnik has happened, to recall what

the Board said in a message to President Eisenhower:

"Your appeal to our people in this period of international unrest that they have the 'courage to be patient' reflects a mood of moderation which does credit to your high office. This appeal suggests the course our nation should follow in its search for peace in Asia and throughout the world."

Commending Mr. Eisenhower for endeavoring to achieve a cease-fire in the Formosa Strait through the United Nations, the Board later received this reply from the President:

"I am most truly appreciative of the (Board's) message. I am grateful for your commendation of Administration policies in the Far East and of our determination to work through the United Nations. Certainly," President Eisenhower said, "we will do everything possible to maintain the cooperation of our allies and to achieve our goal of a just and secure peace."

The guns are quiet now, along the island shores in the Formosa Strait. That they ever roared is practically forgotten. Yet roar they did. The world of men paused, fearful that its divided halves would find that the moment for the all-engulfing showdown. The churches spoke with one voice. A President, also a Christian, answered. The moment itself was swept up, as by a giant hand, into what modern men might think of as the dustbin of recent history.

In October of that year—it was 1955, remember?—America was talking about a Negro boy from Chicago. Careless, as his mother never taught him to be, he had whistled at a white woman in a dusty main street in the State of Mississippi—and his broken, lifeless body was located sometime later in a shed outside of town.

The church men and women who guide the Council in its life and work talked about this boy, too—with earnest passion at first; then, as churchmen are wont to do, in sorrowing recognition that evil is not an isolated thing, that its cause and its extirpation involve us all.

The Board said:

"Tragic events, such as those which have recently occurred in Mississippi have produced anguish not only among the immediate victims, but among Chris-

tians everywhere... We humbly acknowledge that violations of human rights are not confined to any one section of the country. They place upon all of us the obligation to repent and to devote ourselves afresh to the attainment of just and righteous relations among the races in our nation."

The churches, those that have chosen the path of working together, spoke. It wasn't the last time in those three years.

That was also the year that mobs—under what pressures? guided by whose interests?—inexplicably stormed and pillaged Greek places of Christian worship in Turkey. For another brief moment the desecrations shocked the world. In a spirit of Christian world fellowship, which is far stronger than the spirit that inflames mobs, the Council leaders expressed sympathy and sorrow and urged that restitution be made. Restitution would be made, the Board was gratified to learn, by the Turkish government.

Before the year was out, the Board asked itself: Does the world fellowship of Christians now embrace only half the world, the non-Communist half? How strong are man-made barriers that, in this age of communication, keep half a world of Christians from ever talking or even writing to the other half?

The decision to breach the barrier was taken—with the historic result of the two-way visit of American and Russian churchmen in 1956.

Not once but many times in the triennium the Council's governing body labored for those who starve.

The setting for one of those occasions was close to the geographic center of America's vast store of surplus foods—Omaha, Nebraska. For hundreds and even thousands of miles in all directions, the nation's landscape was, and still is, studded with soaring elevators and huge man-made mountains of grains that America could not market.

The hoard, in all its appalling proportions, couldn't remain there, in a Christian country, untouched and unused while millions in famine-stricken lands cried for bread. Again the churches spoke to a nation's conscience:

"The United States Government holds seven and a half billion dollars worth of surplus commodities on which the storage charges alone amount to more than one million dollars a day—at a time when the majority of the world's peo-

May God fulfil every good resolve and work of faith. II Thessalonians 1:11

ple are undernourished and many millions are actually starving."

The resolution urged all church people—especially those identified with the Council's 30 constituent communions—to work for the release of these food-stuffs so that agencies such as Church World Service could get them into the hands and mouths of the world's hungry.

Sometimes it did seem almost to be "cause" and "effect."

Within months the National Council, through its global relief agency, was getting these foods to the starving in a score and more of troubled lands—sharing as a major partner in a nationwide mission of mercy. Christians, their conscience aroused, supported the program with hard cash and hard work.

There were times when the sweep of world happenings seemed almost to crowd all normal business off Board agendas. Such a time was the fall meeting of 1956 in Washington, D. C., when discussion touched on the Soviet Union, Hungary, China and the Middle East.

Again the world's dividing curtains parted for a moment, and Board members learned how political drifts had washed China's Christians into ever deeper isolation—and how a Hungarian Lutheran Bishop, Lajos Ordass, had been restored to the rights and privileges of his office, thanks to intervention with the Communist regime by Western churchmen.

Hungary, that fall, was a gathering storm of protest against tyranny and oppression. Youths in Budapest and other resistance centers were arming for open war. By the time the Board next met—on the Council's sixth anniversary, at Los Angeles—Hungary's cry for freedom had been brutally stilled, and the refugees were pouring across the Aus-

trian border to escape their avenging masters.

America's conscience was already awakened to the plight of Hungary's thousands who no longer had a home—or a cause. A Christian nation's healing hand could be extended at this point—and the Board, again making conscience articulate, called on government and citizens to accept their "fair share" of the responsibility.

Thousands came, by air and sea—more than 8,000 of them helped by the Council's refugee aid program. The Board had again set in motion a program that, in effect, was a translating of the faith into action.

War was raging again. British and Frenchmen were at Suez—and Israelis were sweeping across that same Sinai Peninsula where Moses and his flock once trekked. It was a time for the Board to remind all men that war in an atomic world was now truly an "anachronism."

To the lasting gratitude of fellow Christians in the United Kingdom and France, the Council's leaders assured them of their mutual solidarity in Christ. And, turning to efforts to reverse the anachronistic rush of men with guns in Egypt, the Board reaffirmed its long-standing support of the United Nations as the instrument of peace. It gave its firmest support to President Eisenhower in his determination to use this one instrument of all the nations to silence the guns and halt the armies. And, as it did many other times in the three years, the Board urged that "vigorous, concerted efforts" be made to bring about a just and lasting settlement of the causes of conflict in the whole Middle East.

It remained for a Board committee to

assert without any qualification that the chief explosive ingredient in the Middle East today—and since the late 1940s—is the nearly one million homeless Arabs living wasted lives in crowded refugee camps.

"In the very heartlands of three great religions," said a long-weighed report adopted by the Board in the midst of still another Middle East war threat in the fall of 1957, "the Holy City of Jerusalem—sacred to Christians, Muslims and Jews—is rent asunder by hatred and bitterness, while the Holy Land has been carved into warring factions by the decisions of the Christian nations and the United Nations—an instrument of peace."

And again within their ability to speak in specifics, the church leaders called on churches, governments and peoples to embark at last on steps that would lead to a lasting settlement.

Where but at historic Williamsburg could the Board better speak out on the subject of religious and civil liberty? Surrounded by restored symbols of the freedoms America's first settlers sought in coming to these shores, Board members found threats to our freedoms emanating from many quarters of the nation: in the schools where tax-refund schemes are threatening public education, in mass communications where unofficial censorship results in suppression of films and other matter that doesn't please certain pressure groups, in organized attempts to curtail the constitutional rights of racial minorities.

The Board, as articulator of the Christian conscience, responded alertly, prayerfully and with heart to the urgencies of one of history's most crowded periods.

It served as a beacon of truth for a Christian nation.

Christian Teaching

(Continued from page 15)

the Council sought to scatter broadly a knowledge of the mission of the Church.

Ever since John Eliot translated the Bible for the Indians of Massachusetts, the church has evidenced its concern for them and still conducts training opportunities for Indian Christian leadership. The Council carries on a program of Indian work in government boarding schools. It also disseminates information concerning the changing legal status of Indians, and in a number of U.S. communities attempts to meet the social, economic, and spiritual needs of these people.

The foreign mission education unit of the Council uses lessons and charts in 300 languages to teach millions of illiterates in 65 countries to read and write. This is an attempt to develop a literate

church, as well as provide a weapon against poverty, malnutrition, and infant mortality. The Council trains its own specialists in this field and promotes the production and use of Christian literature for this purpose.

The Bible

In the five years since the Revised Standard Version of the Bible appeared, over five million copies have been sold, plus three-and-a-half million RSV New Testaments. In all, 32 denominations, with 34 million church members and 20 million church school enrollment, are now using the RSV in their teaching work.

During this triennium, however, the chief activity of the Council's Standard Bible Committee, which translated the RSV, has been the work of the section on the Apocrypha. Its translation, requested by the Protestant Episcopal Church, was approved by the General

Assembly in 1952 and completed on September 30 of this year.

Another RSV achievement early in 1957 was the production of a concordance. It was accomplished by the Univac electronic computer in only four and a half years after the appearance of the RSV itself. This compares with James Strong's 30 years labor for the same job in 1894. The volume has 800,000 words and 350,000 contexts.

The use and understanding of the Bible has been advanced by an educational interpretation staff which has worked in 31 states. As a result, hundreds of communities which adopt one or more Bible-centered projects have furthered cooperative church work in this area.

Further public interpretation on behalf of the RSV has been carried on by the Department of the English Bible, a source of Biblical information.

The Oberlin Faith and Order Conference

By R. H. EDWIN ESPY

THE Faith and Order Study Conference on The Nature of the Unity We Seek, held at Oberlin College in Ohio, September 3-10, may prove to have been one of the most significant ecumenical meetings in the history of the North American churches.

Sponsored by the United States Conference for the World Council of Churches, the National Council of Churches, and the Canadian Council of Churches, the gathering brought together 279 official delegates from 34 churches of the United States and five churches of Canada. In addition, there were 92 official consultants and 36 accredited observers plus a number of observers in other categories. The total registered attendance was approximately 500 American church leaders.

Of particular ecumenical interest was the presence in the conference of official delegates from five United States churches which are not members of the National Council. Eight other American churches sent official observers to the conference, and two bodies—the Roman Catholic and Southern Baptist—were represented by distinguished leaders who attended as individuals with the knowledge of their communions.

The Oberlin meeting was the first Faith and Order conference of comparable scope ever to be held in North America. It was also the first Faith and Order conference anywhere on a com-

prehensive regional basis. Faith and Order activities heretofore have been directed primarily from the central organization of the World Council or its predecessor world bodies.

This regional Faith and Order development is an important advance in the growing concern of the churches for ecumenical communication, particularly in North America. For the churches of the United States and Canada have enlisted wider participation and developed stronger ecumenical structures on behalf of missions, Christian education and Christian social relations than in the cause of Faith and Order. The Oberlin Conference indicates that Faith and Order may be coming to an equally central position in the ecumenical consciousness of the North American churches.

Preparation And Leadership

The striking impact of the Oberlin Conference, both in its remarkable enlistment of representative churchmen and in its dynamism as a conference experience, may be attributed in no small part to the thoroughness of the preparations. For a period of two years in advance of the Oberlin conference, 16 groups of theologians, ministers and lay leaders had been meeting in 16 cities to wrestle with 16 phases of the overall theme, The Nature of the Unity We Seek. The reports of these groups lent substance and cohesiveness to the materials which delegates received in advance, and particularly to the discussions into which the conference was divided after it assembled.

It is indicative of the wide spread of interest in the conference that the cities in which the preparatory study groups

centered were Austin, Boston, Durham, Evanston, Honolulu, Minneapolis, Nashville, Newark, New York, Pittsburgh, St. Louis, Saskatoon, Seattle, Toronto, Vancouver and Washington. The list of some 300 participants in these studies is equally impressive. They include many of the leading theologians and statesmen of the North American churches. The products of their preparatory work were of such a quality that a selection of their papers will be published in book form as one phase of the follow-up of the conference.

Such preparations do not, of course, come to pass automatically. Officers of the three sponsoring bodies had labored for several years in laying the foundations. Two years ago Dr. Paul S. Minear, professor of New Testament at the Yale Divinity School, had been enlisted part-time and for many months he had been giving full time as program and study secretary for the conference. Through his creative thinking and patient energy, he placed his stamp in a definitive way on the concept, content, structure, and method of the conference. A special Joint Committee on Arrangements had long been at work, and the conference itself had the good fortune to have as its officers Rt. Rev. Angus Dun, chairman, and Dr. Eugene Carson Blake and Dr. Emlyn Davies of the Baptist Federation of Canada, vice-chairmen.

The level of leadership in platform addresses, worship services, Bible study, section and division chairmanships and other positions of responsibility was equally outstanding. One elder statesman of the ecumenical movement stated to this reporter that he never had heard at a conference on this continent or elsewhere a higher level of addresses than

Dr. R. H. Edwin Espy is associate secretary of the National Council's Division of Christian Life and Work.



Dr. Samuel McCrea Cavert, retiring director, U. S. Conference for the World Council; Dr. J. Oscar Lee, director, NCC's Department of Racial and Cultural Relations; Rt. Rev. Angus Dun, conference chairman, and Mrs. Claude A. Barnett, A.M.E.



Dr. W. A. Visser 't Hooft, general secretary, World Council of Churches; Dr. Eugene Carson Blake, president of the National Council, and Dr. Henry Smith Leiper, executive secretary, Missions Council of the Congregational Christian Churches.

the four major platform presentations by Professors Robert L. Calhoun, Albert C. Outler, Walter G. Muelder, and Joseph Sittler. The first two are chairmen respectively of the American sections of the permanent commissions of the World Council's Faith and Order Departments on Christ, the Holy Spirit and the Church and on Tradition and the Traditions. Dr. Sittler is chairman of the North American Theological Commission on Worship, and Dr. Muelder is world chairman of the Theological Commission on Institutionalism.

The Bible Study lecturer was Dean Walter J. Harrelson of the University of Chicago Divinity School, who brought a penetrating interpretation of the First Epistle to the Corinthians as an exposition of the nature of the unity we seek. Among other leaders who left the mark of their thought upon the conference were the guest speakers from abroad: Dr. W. A. Visser 't Hooft, of the World Council, Bishop Hanns Lilje of Germany, and Principal Russell Chandran of India.

Changes In Ecumenical Personnel

Because of new relationships into which they are entering five more Oberlin leaders must be mentioned. The conference in all likelihood would never have been held except for the lifelong leadership of Dr. Samuel McCrea Cavert, who for the last three years has been executive secretary of the United States Conference for the World Council of Churches. Retiring as he is at the end of this year, the Oberlin meeting probably will be the last major ecumenical conference to be conducted under his guiding genius.

Dr. J. Robert Nelson, who in his capacity as executive secretary of the Department on Faith and Order of the World Council of Churches brought an informative report on Faith and Order and served as associate secretary of the Oberlin Conference, was heartily thanked for his service to the ecumenical movement. He is leaving the World Council to become Dean of the Divinity School of Vanderbilt University.

Replacing Dr. Nelson as Executive Secretary for Faith and Order, at least for an interim period, is Dr. Keith R. Bridston, a leading young theologian of the Evangelical Lutheran Church in the United States. Replacing Dr. Cavert on January 1, 1958, will be Dr. Roswell P. Barnes, known to most American churchmen for his years of distinguished service to the Federal Council of Churches, and more recently to the National Council.

Americans will be interested to know that Dr. Douglas Horton, Dean of the Harvard Divinity School, has been named chairman of the Department of Faith and Order of the World Council.



Mrs. W. Murdoch MacLeod, general director of United Church Women, with Dr. Roswell P. Barnes, executive director elect, U. S. Conference for the World Council.

Having been a leader at Oberlin, he will be in a strategic position of intercommunication between the impulses of this conference and the Faith and Order interests of the world-wide Church.

The Conference At Work

Delegates were divided for a large part of the week into divisions and sections for intensive discussion.

The reports of the sections were prepared with a view to transmission to the churches through appropriate channels after the conference. The section discussions also provided the grist for the reports of their respective divisions. The three division reports, after two readings and debate at plenary conference sessions, were "received by the conference for transmission to the churches for their information and study."

More formally adopted by the conference were "A Message to the Churches" and three Recommendations presented by Division II calling for: 1) "an ongoing deliberative theological study in the area of order and organization;" 2) "an ongoing study of the ecclesiological significance of local, state and national councils of churches;" and 3) "the establishment of facilities for continuing Faith and Order studies in the U.S.A."

The conference findings will be widely circulated among the churches. In addition to the publication of the preparatory papers referred to above, an official volume to be published in January, 1958, will contain the section reports, the division reports, and the major addresses. A study guide on the theme of the conference is to be issued at the same time.

Theological Foundations

A number of general reflections are prompted by Oberlin. In the area of

Division I. In Faithfulness to the Eternal Gospel, one had the impression that the lines of theological encounter in certain areas are reforming. It is too early to see what the emerging alignments may be, but at the present stage they seem to be scarcely distinguishable as denominational or confessional positions.

It was often stated at Oberlin that within most of the traditional communions there are wide varieties of doctrinal belief among both clergy and laymen. The conference not only acknowledged a baffling pluralism in American church thought, often with little conformity to historical or confessional patterns, but some in the conference appeared to accept such a pluralism as valid and positive at the present stage of American church life. A pluralism which finds its centers of congeniality along other than confessional lines seemed almost to be welcomed in some circles of the conference. One of the preparatory reports said, in effect, "A kind of theological ecumenicity already exists within each of the denominations." Certainly this view was not put forward as representing the conference as a whole.

Nor did the conference seek to identify the streams of theological insight in this professed phenomenon of "pluralism and ecumenicity." It did pose some of the questions and define some of the lines along which the theological search may be pursued. At the least it challenged any easy assumptions that future ecumenical discussions in the United States and Canada will be centered primarily in the defense of confessional positions.

Order And Organization

In the area of Division II, In Terms of Organizational Structures, it was again apparent that neither the strengths nor the dangers of particular structures can be associated exclusively with the communions with which those structures have been identified historically. The spokesman of one major communion pointed out that all three types of polity—episcopal, presbyterial and congregational—are represented among bodies within his communion. It was also repeatedly affirmed that the inherent power factors and institutional forces which characterize any human institution operate in essentially the same ways in most of the great ecclesiastical bodies, regardless of the avowed system of polity or organization.

Less readily agreed upon was the right relationship between doctrine, polity and structure (or Faith, Order and Organization). Oberlin contained the whole range of churches, from those for

(Continued on page 21)

An Adventure in Unity

By HAYDEN L. STRIGHT

TACONITE, a flinty, iron-bearing rock that has pumped new energy into Minnesota's economic bloodstream, has also given rise to an exciting venture in Protestant unity.

When mining companies made the decision to exploit taconite—at a cost of hundreds of millions of dollars—it meant an entirely new industry for the North Star State.

Whole new communities sprang up out of the wilderness along the North Shore of Lake Superior. Principal of these is at Silver Bay, home of Reserve Mining Company's 190-million-dollar taconite processing plant.

It is at Silver Bay that people of a dozen different denominations are blazing new trails in Protestant unity.

Several years ago, when the towns were small but growing rapidly, the Minnesota Council of Churches through its department of church planning and adjustment decided to survey their religious needs.

A "taconite committee" was set up, composed of the chief executives of the council's cooperating denominations.

Following a three-day committee tour

in December 1952, the department voted to start united Protestant services in two of the communities then in the early stages of building.

One was at Babbitt, site of a taconite crushing plant some 50 miles inland from Lake Superior. The other was at Silver Bay. Ministers from area churches conducted services in homes and other meeting places.

Early in 1953 it became apparent that department plans for the taconite work warranted expansion. As the "larger picture" began taking focus, Dr. W. J. Villaume, of the National Council of Churches staff, was called in for consultation.

Following additional meetings with residents of the new taconite communities and with mining company officials, the decision was reached to employ a full-time chaplain and to provide \$8,000 annually for expenses. Cooperating denominations were asked to assume their proportionate shares of the added cost.

Called to the work was Rev. Cecil C. Hankins, 56, an American Baptist clergyman who had spent most of his ministry with the Ohio Council of Churches in camping and youth work.

Chaplain Hankins was given as his "flock" the non-Lutheran, non-Catholic constituency of Silver Bay and other taconite communities.

Among Chaplain Hankins' parishioners were many North Shore residents who had met earlier in Sunday school and ladies' aid gatherings. What they

wanted was a church that would serve all people.

And so when the time came to pick a particular denomination, they said, in effect, we want an interdenominational church—not one of a single denomination. They wanted it related to the cooperating denominations in the Minnesota Council of Churches.

Thus came into being what can properly be described as "Minnesota's most unusual congregation"—the United Protestant Church of Silver Bay.

Formal organization took place Nov. 28, 1954, with nearly 100 charter members.

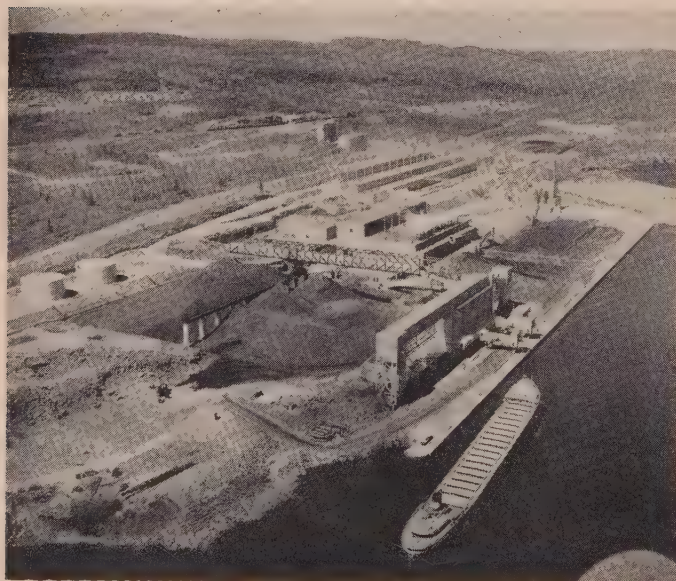
Most pressing of the new congregation's needs was a church building. And here again the Minnesota Council of Churches stepped in with help. The council raised \$72,000 among people of some 30 denominations to finance 60 per cent of the building contract.

Meanwhile, the Silver Bay congregation arranged other financing and has since assumed responsibility for its own current expense and benevolent budget.

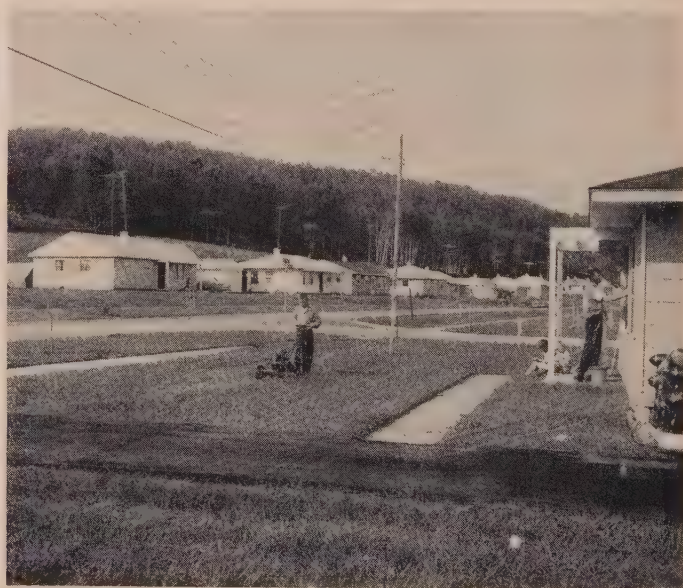
The church into which the young congregation moved in July 1956 is a handsome structure of brick and redwood which has an entire wall of windows looking out over a wooded area and a creek.

The theme of unitedness starts at the entrance to the church. Worshipers walk under a huge "unity circle" that is part of a 54-foot triangular tower which is topped with a cross.

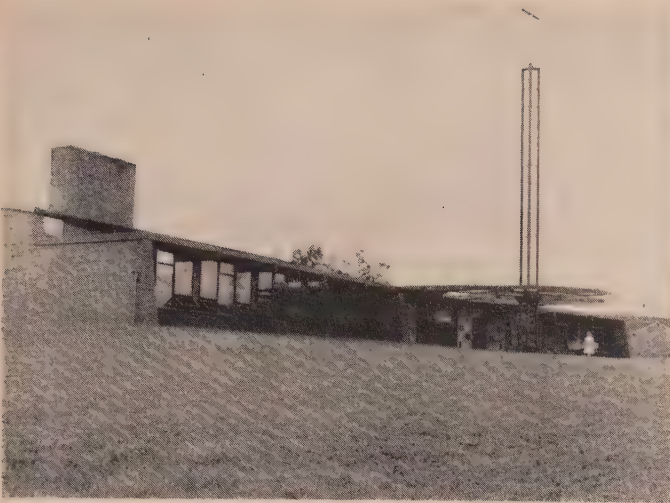
Rev. Hayden L. Stright is executive secretary of the Minnesota Council of Churches.



The taconite processing project of the Reserve Mining Co. on the North Shore of Lake Superior, as seen from the air, with the new community of Silver Bay showing in the background.



Silver Bay now has more than 700 homes, a shopping center, schools and churches, in a Northern Minnesota area where five years ago there was less than one person per square mile.



The United Church of Silver Bay, Minn., dedicated August 18, is modern in design. A symbolic "circle of unity" is the base for a 54-foot triangular tower which supports a cross.



Representatives of nine denominations who took part in the dedication services for the Silver Bay United Church stand under the huge unity circle at the entrance to the church.

The church was formally dedicated on August 18, 1957, with representatives of nine denominations taking part in the program.

A board of administration serves to relate the church to the cooperating denominations. It is composed of one member appointed by each denomination with five members from the local church.

The worship service itself has enough elements of a liturgical church to make

members with that background feel at home, and not too much to discourage people with "free church" leanings.

Represented in the congregation are the following denominations: Methodist, Presbyterian, Episcopal, Congregational, Baptist, Church of the Brethren, Assemblies of God, Evangelical United Brethren, Disciples of Christ, Evangelical and Reformed, Mormon, Christian and Missionary Alliance, United Lutheran and Lutheran Free.

In the covenant which members have signed, they have said: "We believe that we can, with God's help, unite in one church for the advancement of God's kingdom in the world."

While provision is made for the church to become denominationally administered, there is no sentiment at present for such a move. Members have caught the spirit of the World Council of Churches' "We intend to stay together."

Oberlin Conference

(Continued from page 19)

whom the form of polity and even of organization is an essential ingredient of the faith to those for whom there is little necessary connection between the realm of faith and the realm of visible structures.

A basic theological problem in this area of polity is the relation of freedom to authority in the life of faith. What is the nature of authority in the church? What are the sources of such authority? Until there is understanding here, there will be disagreement on visible structures of unity. This area of divergence, in its bearing on order and organization, calls for much study, for which the conference requested that explicit provision be made. But again, the alignments are often confusingly non-confessional. A European observer was quoted as saying that all American churches are basically congregationalist!

The Church And The World

The report of Division III, In View of Cultural Pressures, threw some light on forces in North America which account in part for the phenomena in the areas of theology and polity to which we

have referred. This Division dealt with the cultural and societal aspects of what sometimes are called "the non-theological factors" in the quest for the unity we seek. It was argued by many in the conference, however, that we cannot accept any of the forces affecting the life of the church as "non-theological," as everything pertaining to the faith, whether internal or external to the life of the church as such, has a theological bearing.

The heartening aspect of Division III was that it brought into interaction the concerns of Faith and Order, Life and Work, and the World Christian Mission—the three major streams of the ecumenical awakening. It showed the inadequacy of any ecumenical analysis which defines the problems of unity solely in doctrinal or ecclesiological terms without regard to the pressures of the world in which God placed the church and in which the church is called to bear witness to the Gospel.

The Long-Range Impact

There can be little question that Oberlin marked a new ecumenical thrust in the life of the American churches. Its representativeness was in itself significant. Its substantive quality was outstanding. Its process was germinal, leading to new ground gained but,

more important, staking out the territory for further advance.

The three-fold sponsorship of the conference augurs well for future relations. The United States-Canadian aspect was highly successful, and there was a clear desire for continuation of the process. The intimate cooperation of the National Council (U.S.A.) and the World Council in this conference, leading to the recommendation that Faith and Order concerns be domesticated more firmly in the National Council, holds great promise.

The regional nature of the conference has more than geographical significance. It not only manifests a decentralization of approach on the part of the World Council, particularly noteworthy in relation to Faith and Order, but it suggests an important recognition of councils of churches.

Theologically and analytically, perhaps the greatest achievement of the conference was the beginning of a recognition that the concern of each of the divisions was inextricably interwoven with the concerns of the other two divisions. If this truth can become normative for future Faith and Order research, if we can seek an integrated analysis of all the forces which divide us, we will be helped a long stride forward toward the unity we seek.

A CRITICAL LOOK AT THE NATIONAL COUNCIL

By Church and Civic Leaders

A Mouthpiece for Our Lord

The Moravian Church in America, Northern Province, counts it a privilege to join with other Protestant bodies in giving expression to its gratitude to God for the work of the National Council of the Churches of Christ in the U. S. A. during the years since the organization of that body.

It is our earnest hope and prayer that the Council may always be led by the spirit of our Lord, and be a mouthpiece for Him.

We are happy as a church to express our confidence in the administration and in the executive officers upon whom rests the chief responsibility for the work of the National Council.

KENNETH G. HAMILTON,
President,
Executive Board of the
Moravian Church in America,
Northern Province

Vigorous Interest in Welfare

The vigorous interest of the National Council of Churches in the health, education, and general welfare of the American people is increasingly evident. We who have a public responsibility in these areas are heartened by this indication of concern on the part of your great organization. We welcome it as a further evidence that advances in these fields of human concern are in keeping with high spiritual ideals and values.

HONORABLE MARION B. FOLSOM
Washington, D. C.,
Secretary of Health, Education,
and Welfare

Compulsion To Speak Out

Over 2,000 people at the first conference on the churches and social welfare sponsored by the National Council came to grips with problems of our own people in a changing America. The impact of the conference has continuously widened as the findings have been put to good use at the grass-roots level.

The effort by the General Department of United Church Women to give local and state church women leadership training is one of the most unique contributions the Council has made. The UCW human relations workshops have been one of the most practical methods ever used to demonstrate workable techniques for dealing with controversy.

My first impression of ecumenicity in action was seeing 3,000 representative church women, one-third of whom were

Negro, at the 1955 UCW Assembly, hearing of the hundreds of projects in Christian action across denominational lines in hundreds of communities, states and nations around the world. To be part of this great movement is to be in the vanguard of uniting Christianity.

The effectiveness of the public relations, communications and publications departments and the quality produced is perhaps the most progressive and creative addition to the present era of "mass man."

The most forceful contribution of the NCC has been the compulsion to speak out as one voice against man's inhumanity to man, and to undergird the constructive forces at work in the world. The NCC has pointed the way clearly to the vast power of a united Christianity for the benefit of each individual child of God.

MAXINE B. SCOTT,
Billings, Mont.,
Member,
Board of Managers,
United Church Women

Rapport with Constituents

During the current triennium the following developments seem to be significant. The policy of holding meetings of the General Board in widely distributed centers throughout the United States has resulted in better rapport with constituent members. The development of plans for the consolidation of all National Council offices in one central location in New York City has been a symbol of the growing unity of the Council. Lay participation through regular constituent denominational channels has strengthened the position of laymen as contrasted to the relationship of men through the Lay Committee. The Council's stand on integration has borne an effective witness in a critical period of our nation's history.

DR. GAINES M. COOK,
Indianapolis, Ind.,
Executive Secretary,
Disciples of Christ,
International Convention

Prophetic in Utterances

I have observed the work of the National Council of Churches not only during the past three years but since its establishment. The spokesmen for the National Council of Churches have been prophetic in their utterances in these days of crisis. They have spoken in love and without equivocation or evasion. The impact of the work of the

National Council of Churches upon American life cannot be properly appraised now. The results for good will make themselves known for many years to come.

DR. BENJAMIN E. MAYS,
Atlanta, Ga.,
President,
Morehouse College

Gives Unified Expression

It has been heartening to our Congregational Christian Churches in the last three years to see the National Council of Churches making further progress in overcoming many of the organizational and functional problems involved in the work of a council which brings together groups with such widespread interests and diverse types of operation.

We believe that the National Council is making an invaluable contribution to American life when it gives a unified expression to interests and concerns which the denominations hold in common, and when it brings these denominations together in the performance of services they could not perform at all or not perform as well, acting singly.

DR. FRED HOSKINS,
New York,
Minister and Secretary,
General Council of the
Congregational Christian Churches

Not Pressure but Firmness

As a member of the Congress and a member of the House Foreign Affairs Committee, I have been very much impressed by the service rendered by the Washington Office of the National Council of Churches. It is in line with our best national traditions, and conforms to high standards of democratic action. They have avoided pressure but with firmness have presented moral judgments on pending issues. At the same time, they have brought technical service that has been most helpful.

HONORABLE BROOKS HAYS,
Member of Congress from Arkansas

More Than Protestant

The program and policies of the Council during this past triennium have made an increasing impact on the American scene besides supplying abundant evidence that the constituent churches can work together. Added membership from Eastern Churches, together with the presence of Episcopa-

lians indicates that the Council is something more than an association of Protestant churches. However, Episcopalian participation on state and local levels is very uneven and needs attention. Surely the recent inclusion of "Faith and Order" in the Council's program will have noteworthy significance by pointing beyond close cooperation to the reintegration of Christendom in North America.

RT. REV. JOHN SEVILLE HIGGINS,
Bishop of Rhode Island,
General Board Member

Stature Becomes Greater

During the last three years the National Council has continued to increase its Christian influence on American life. Its stature has become greater and its authority has been recognized as legitimate.

The West Coast Committee of the Broadcasting and Film Commission, of which I have been chairman during the last few years, has been entrusted with the task of establishing relationships in Hollywood, particularly with the film industry. Already we are seeing a recognition of our office on the part of movie producers. More scripts are submitted to us for evaluation and suggestions. More people are asking for criticism and advice when a picture has a Protestant theme or deals with a Protestant minister. Ours is not the way of censorship and I believe that influential people in the field of communications are being made aware of the Protestant spirit and witness.

I hope we shall never assume that our success is to be measured only in terms of organic union. I hope, instead, that we shall continue to increase our influence as a responsible interpreter of the common affirmations of the member-churches.

BISHOP GERALD KENNEDY,
Los Angeles Area,
The Methodist Church

Unity in Dedication and Work

I have no specific comment of a constructive nature. The National Council is important to us as a symbol of Christian unity, in dedication and in work, even though our forms of worship differ.

ANNA HARTSHORNE BROWN,
Westtown, Pa.,
Philadelphia Yearly,
Meeting of Friends

Churches More Aware of Need

The need for concerted action has become a reality through the National Council of Churches of Christ in the USA. During the past three years,

untold advances in transportation, communications, and our economy have broadened our perspective, and have given us a closer association among all people. This has made our denominations more aware of the need to cooperate in understanding, mutual respect and love. Together, our churches are being used by our Lord, Jesus Christ, as His instruments to mold our national life.

RICHARD A. FARNSWORTH, Houston, Texas,
A National Council Vice-President

Very Real Unity

The National Council has in a most important way demonstrated the meaning of the gospel of Christ to our generation — by practical, needed, and effective work in important but otherwise neglected areas; by speaking out on subjects where a Christian word was needed; and by offering to the whole world the example of the very real unity of diverse bodies of Christians.

J. IRWIN MILLER,
Columbus, Ind.,
Vice-Chairman,
Board of Managers,
United Church Men

With Great Effectiveness

The work of the National Council of Churches continues with great effectiveness. The two angles of it with which I have been most directly connected are the General Department of United Church Women and the Department of Worship and the Arts. In both of these fields there has been pioneering work and a vital outreach to local congregations.

PROFESSOR GEORGIA HARKNESS,
Pacific School of Religion,
Berkeley, Calif.

Major Studies Projected

The value of the National Council lies (1) in what it symbolizes, and (2) in what it actually does. The Council is the symbol of the unity which now exists among the churches and of the determination to achieve greater unity over the years ahead. It is a living symbol — one composed of actual leaders in churches gathered to study actual problems and policies which confront all. In its General Board and General Assembly it brings together into an increasingly coherent and articulate whole representatives of the major church groups in this country. The Council bears witness to the fact that the process of fragmentation so long characteristic of Protestantism in this country is giving way to a counter-process of unification.

The National Council has achieved remarkable results in the few years it has been in existence. It has projected

major studies in the field of social and economic problems, of foreign policy, and race relations. It has been the voice of united Protestantism on many issues before Congress, the United Nations, and in political debate when moral and spiritual issues were involved. Increasingly the various churches comprising the National Council look to it for real leadership in these fields.

DR. HAROLD A. BOSLEY,
First Methodist Church,
Evanston, Ill.

Strengthening World Peace

The unity that the Federal Council of Churches began to demonstrate about five decades ago has developed strongly in the overhead personnel of the National Council, particularly since 1955, and foretokens healthy hope among the churches. It has enabled them, working together, to throw strong arms around the weak, give succor to the needy, and promote justice and good will in the nation and in many unfortunate parts of the world. Thus it has strengthened world peace.

Christians are learning to know each other better, and the world knows Christians better, by their unity in the ministry of good.

W. J. WALLS,
Senior Bishop, A.M.E. Zion Church
Chicago, Ill.

Importance of the Local Church

The National Council has made a real impact on our national life, particularly in the field of legislation, as it has sought to express the will of the churches. Its effective testimony during the McCarthy era will long be remembered. The Council has a long list of achievements which are a source of justifiable pride to all of us.

However, it has a weak spot — the local church. I find in many of the local churches there is misunderstanding about the Council and woeful ignorance of its purpose and policies.

I believe there is a very real need for a person-to-person interpretation of the Council in the local church. The National Council has contributed much to the life of America but it is important that it be *en rapport* with the local churches if it is to realize even greater effectiveness.

MRS. FRED W. PATTERSON,
Atlanta, Ga., Vice-President,
United Church Women

(Other appraisals of the Council's achievements during the past three years will be found on page 6.)

Race, Labor Unions, Refugees— and the General Board

LITTLE Rock, the Teamsters' Union, Hungary and the Middle East were very much on the minds of General Board members during their two-day fall business meeting in New York last month.

And in resolutions and formal statements, adopted without dissent, the church men and women who guide the National Council of Churches' policies spoke out on these areas of church concern in seven actions. In one of the busiest sessions ever held, the Board:

Commended President Eisenhower for upholding U. S. court decisions on desegregation and taking steps to restore law and order in Little Rock, Ark.

Praised many churches and individual Christians for strongly supporting interracial "justice along with reconciliation, law along with self-discipline."

Authorized the Council's Department of Racial and Cultural Relations to alert church groups to the Council's concern in "these and other situations of tension."

Urged fullest church support for UN efforts to restore justice, freedom and peace to Soviet-dominated Hungary.

Called for regularizing the status of Hungarian "parolee" refugees in this country who are subject to deportation without hearings or rights of appeal.

Recommended early action to relieve the plight of 900,000 Arab refugees as a major step toward solving the Middle East crisis.

Scored "apparently widespread" corrupt practices in organized labor and commended those working to eliminate them.

In sessions covering two full days and one evening, October 2, 3, Board members disposed of a heavy agenda of business matters that had accumulated over the five months since the last meeting, in May, in Chicago. Among other matters, they:

Gave formal approval to a projected study of ministers' salaries that for the first time will point up the causes and possible cures of a problem that has long plagued the denominations.

Referred to the 1957 General Assembly in St. Louis, for a final decision, a proposal to widen the representation of state and local councils in both the General Assembly and the General Board.

President Eisenhower's leadership in the Little Rock situation was praised by the Board in its unanimous endorsement of a message from the Council's president, Dr. Eugene Carson Blake, to the White House on the eve of Presi-

dent Eisenhower's meeting with four Southern governors.

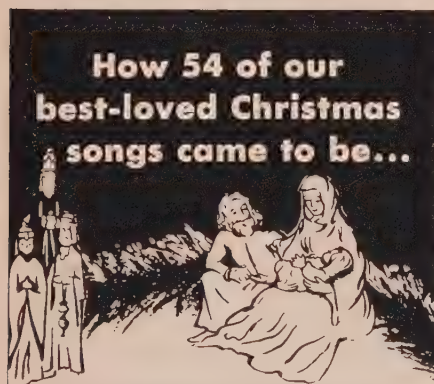
Dr. Blake's message said:

"Your actions in upholding the decisions of the federal courts and in supporting the community forces desirous of complying with the court decisions and the steps you have taken to restore law and order are worthy of commendation. Obedience to law is essential to the safety and security of all our citizens as well as to the good name and influence of our nation abroad. I trust that these important considerations will be determinative as you confer with the committee of Southern governors. May God bless and guide you in your deliberations and decisions."

Commendation for the churches in the desegregation crisis came in a resolution that expressed the Board's gratitude for "the effective Christian witness which many churches and individual Christians are bearing in communities disturbed by tension and confusion in connection with problems of desegregation."

"We are thankful that they . . . are standing for justice along with reconciliation, for law along with self-discipline," continued the resolution. "Especially during the recent days of crisis in Little Rock, such actions of our fellow-churchmen have inspired in us a sense of warm Christian fellowship."

In two actions the Council strongly registered its vital concern for the plight of the Hungarian people and backed constant action to keep these issues before the world.



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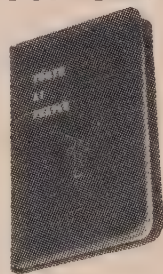
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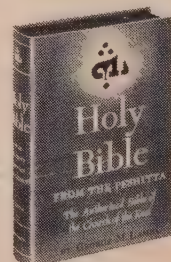
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In the first, the Board urged the American delegates to the United Nations to continue their efforts to bring about compliance with the U.N. General Assembly resolutions condemning the use of Soviet military forces to suppress the efforts of the Hungarian people to reassert their rights.

The Board commended the U.S. government officials for their significant role in this action and declared itself gratified to see the moral force of world opinion reasserted. It emphasized that the report of the Special Committee of the U.N. General Assembly on the Hungarian problem "should be brought forcefully to the attention of church people and the public at large."

"We believe they should become fully aware of the special committee's findings of unwarranted intervention by the USSR in Hungary's internal affairs, and of flagrant violations of human rights by the occupying power and the local authorities," the General Board resolution, adopted unanimously, declared.

The Board also went on record with a declaration that the 30,000 Hungarian escapees in this country, whose status the last Congress failed to regularize, should not be subject to investigation and deportation without benefit of official hearing.

The General Board policy-makers assessed the injustices suffered by parolees

through the prolonging of their provisional status.

This constitutes "a withdrawal of the cordial welcome of the American people to these escapees," the Board pointed out, as well as of the "general expectation that the Hungarians were free to resettle here permanently."

It creates "a psychology of uncertainty and apprehension among the parolees, their sponsors and cooperating churches," the statement added.

The root cause of the Middle East crisis is the plight of the nearly 1,000,000 Arab refugees from Palestine. Until their fate is settled, no solution to the Middle East crisis is possible.

This was the heart of the report to the Board by a special committee formed to study the recommendations of the second Beirut conference on Arab refugees in May, 1956.

"In the very heartlands of three great religions," the report declared, "the Holy City of Jerusalem, sacred to Christians, Muslims and Jews, is rent asunder by hatred and bitterness, while the Holy Land has been carved into warring factions by the decisions of the Christian nations and the United Nations—an instrument of peace."

In adopting the report the Board accepted its recommendations calling for wider interpretation of the human prob-

(Continued on page 26)



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Dr. Buschmeyer Directs Washington Office



Historic St. John's Church in Washington was the scene last month of an impressive service of installation for Dr. Fred S. Buschmeyer, newly elected assistant general secretary of the National Council of Churches and director of its Washington Office. Dr. Buschmeyer formerly was associate minister and secretary of the General Council of Congregational Christian Churches and from 1939 to 1948 was pastor of Westmoreland Congregational Church in Washington. The picture shows Dr. Buschmeyer, second from the left, being congratulated by Dr. Roy G. Ross, left, general secretary of the National Council; Dr. Henry C. Koch, president of the National Capital Council of Churches, and Dr. Eugene Carson Blake, president of the National Council of Churches.

labor leaders, recognize the threat thus created to the health of the whole body of labor."

The Council's governing body praised "those union members and their leaders who steadfastly work to search out and eliminate corruption and undemocratic practices, to the end that the trade union movement be maintained strong, healthy and a force for the strengthening of our society."

The top administrative officer of the National Council, Dr. Roy G. Ross, hailed the World Council of Churches' Central Committee meeting and the Oberlin conference on the Nature of the Unity We Seek, recently held in this country, as outstanding examples of the growing ecumenical spirit among the Protestant churches of the world.

Discussing the proposed merger of the World Council and the International Missionary Council, Dr. Ross pointed out that the draft plan proposes the creation of a Commission on World Missions and Evangelism within the World Council "which preserves much of the structure and the function of the IMC to which existing member councils will be affiliated."

On recommendation by the general secretary, the Board referred three Oberlin resolutions calling for ongoing study of church and church council relationships to a joint World Council and National Council committee, which will report back to both bodies at a future date.

The pioneer study of ministers' salaries aided by a grant of \$33,500 from the Rockefeller Brothers' Fund, will be directed by Dr. Samuel W. Blizzard, a recognized authority on the life of the parish minister.

To make the study, which was given Board approval, Dr. Blizzard, sociologist and an ordained minister in the Presbyterian Church, U.S.A., will be on a year's leave from Princeton Theological Seminary, where he is professor of Christianity and Society. His Russell Sage Foundation study of the parish minister, made in collaboration with Union Theological Seminary, was the first major study of the Protestant ministry in more than a decade and paralleled similar Foundation-sponsored studies involving the relation of the social sciences to such fields as medicine, law and social work.

The new study, projected as the first far-reaching, interdenominational analysis of salaries, will be two-pronged in its approach. It will establish facts on what salaries ministers actually receive, as distinct from perquisites (housing, etc.) and fringe benefits. It will suggest ways by which cooperative religious agencies may aid denominations and local churches in solving salary problems.

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Race, Labor Unions, Refugees

(Continued from page 25)

lems underlying the refugee problem; consideration of ways through which personal relations can be established between the peoples of the Middle East and of the United States; and the establishment of a special group by the National Council's Department of International Affairs to formulate, if it seems advisable, a further statement of the churches' position on Middle East political issues.

The approved recommendations also urged: more generous church support of the United Nations Relief and Works Agency so that its essential services, especially to refugee children, can be extended; response by Church World Service to more special projects listed by the Beirut Conference, while increasing its present support in cash, medicines, food and clothing; and exploration into the possibility of local United States communities "adopting" frontier Arab villages.

Commenting on evidence of labor union corruption, as divulged in recent U.S. Senate hearings, Board members adopted a resolution which said in part:

"Recent evidences of corruption are causes of concern. How widespread corruption is is difficult to determine, but it apparently is so widespread that most citizens, including union members and

Healing

(Continued from page 9)

plus food valued at 15½ million dollars and distributed some 52 million dollars worth of American surplus food.

In total poundage the shipment score, mounting each year, stands at nearly 29 million in 1955, more than 98 million in 1956 and some 72 million plus in the first seven months of the current year.

Through Share Our Surplus, CROP-operating with state councils of churches in 17 states—and the Heifer Project—by which cattle are shipped to countries needing such replenishment—many millions are given another chance.

Asians

A glancing look shows more than 1,000 amputees fitted with new limbs, a new TB ward for children at a government sanatorium and a home-building and craft program for widows in Korea.

In the Near East, beset by strife born of nationalism and the economics of oil, two conferences were held at Beirut on the problems of Arab refugees. These latter are constantly aided by food, clothing, medicine and a revolving loan fund for rehabilitation.

Surplus foods, projects for the physically handicapped, plus aid in agricultural development in the wake of crip-

pling floods have brought succor to Japan.

Faith Hope Village was built as an example of inexpensive housing in refugee-swollen Hong Kong. A day nursery cares for small children and a rattan workshop equips TB patients with a new trade.

In Viet Nam, where an emergency ministry helped nearly one million refugees fleeing the northern Communists during the Indo-China war, a model village named Da Hoa is a demonstration of democracy in action. Food and clothing are distributed in India, in flood-and-drought-torn Pakistan, in the Philippines, Okinawa, Burma and other spots.

Europeans

A school lunch program in Yugoslavia is cutting dramatically the incidence of TB among children. More than 500 refugees a day streaming across the border from the East Zone into West Berlin require constant aid, as do the needy in Greece, Italy, Turkey, France and other countries.

Those in Other Lands

In Africa, Latin America and the Caribbean new areas of need are being met.

Immigrants

Besides the Hungarian "crash" program by which the Protestant churches cared for nearly 7,000 parolees landing here, 62,000 persons resettled in America under the Displaced Persons Act were aided medically and otherwise on a continuing basis. By April of this year, 30,024 other persons arrived in this country under the Refugee Relief Act.

Thus, America's Protestant and Eastern Orthodox churches have been responsible for the settlement in this country of approximately 100,000 refugees in the past few years.

The organized church women of America were valiant aides in this gigantic relief and rehabilitation, securing thousands of "assurances" for those coming to America and giving them and refugees abroad money and hospitality.

Still the work marches on, at home and abroad. Refugees still enter under the limitations of admission set by the last Congress. They will be helped to establish themselves. Revolts and accidents of nature call for emergency assistance.

The National Council's task of helping human beings proceeds on many fronts. Its ministry of healing can never cease.

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BOOKS

The Christian Tradition and the Unity We Seek

By ALBERT C. OUTLER, Oxford University Press, \$3.25.

This is a timely book, especially in view of the recent North American Conference on Faith and Order held in Oberlin this past August. This volume, in its examination of the ecumenical movement, is at once encouraging and critical. The encouragement comes because, in the perspective of history, the ecumenical movement of the twentieth century, in its search for Christian unity, appears to have a more realistic grasp of the problems that must be faced than has been characteristically true of previous efforts toward ecumenicity in Christian history. Yet Dr. Outler makes it clear that the "ecumenical honeymoon" is over as he presents a careful analysis of some of the deeper problems now confronting the communions in the World Council of Churches.

The primary effort of this volume is to establish a perspective which will enable us to discern the *kind of encounter* that is now taking place between the churches as they attempt to work together in the ecumenical movement.

This effort results in a description of the current ecumenical *atmosphere*. Dr. Outler does not intend a blueprint for the future of the World Council. Rather, he attempts to analyze the conditions which must be present if the churches are going to stay together as they encounter the problems which yet demand solution.

His own thesis revolves around three central terms: *community*, *continuity*, and the *Christ-event*.

The churches already have a *unity* born of the *continuity* of the tradition transmitting the Christ-event. This is the heart of the community (the church), through which God acts redemptively in history. Dr. Outler understands *history* to be "the struggle for authentic community of men with God and one another." (p. 48)

This book is, therefore, a cogent argument for a recovery of a Christian sense of history, and equally, it is a re-assertion of the centrality of a common history within all of the denominations.

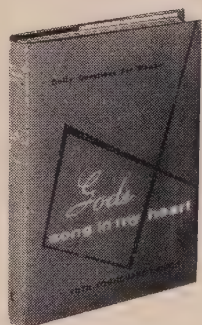
Once we recognize that we do have a common share in the Christian heritage, then it is clear, according to Dr. Outler, that there is a priority of *community* over *purity of doctrine*. He examines

very carefully the previous historical efforts in the Christian community to attain some real expression of the unity which is shared by all traditions and denominations. This examination, in the first chapter, is an excellent historical review of the different approaches to the problem of Christian unity that have occurred in the course of Christian history. The distinctive character of the modern ecumenical movement very sharply emerges. It might be described as the recognition that what we already share is what we are attempting to express and to deepen in our concern for unity.

The recognition of a common Christian history must of necessity lead to an examination of the Christian *sense of history*. What Dr. Outler attempts is to define tradition, in the *Christian* sense of history, as the vital transmission of the Gospel—a process by which each new Christian is enabled to have "something of his own Pentecost." This is the *actus tradendi*—God's handing over to us, in our day and situations, His wondrous gift of love and grace in Jesus Christ. The Christian sense of history, therefore, is the recognition that God has acted in *our* history and that this history cannot be governed by any one definition of that history. Further, this means that the Christian past is always essential to our participation in the fullness of the revelation of God in Jesus Christ. In fact, Dr. Outler makes it clear that the Christian must be defined in terms of his participation in Christian history.

"To be a Christian is to have come to know Jesus Christ in this historical community which has been enabled, by the Spirit's power, to be His witness in all the world. It is to share in the church's power to witness, in life and word and deed, in the community and to the world around. Faith arises and grows in a living community, aware of its traditions

Contemporary Christian Themes



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and open to the vital action of the Spirit." (p. 55).

This emphasis upon community is given pointed expression in the thesis "*Christian community is primary; Christian doctrines are explicative.*" This makes the task of theology that of the explication and rational elaboration of the *traditum* of Jesus Christ already extant, communicated, and shared *within* the Christian community. "The essential reality in the Christian life is participation in God's deed in Jesus Christ which generated the original Christian community." (p. 66). When this is transposed into the work of Faith and Order, it indicates that doctrinal consensus between the churches can only succeed when the effort has been *preceded* by a genuine clarification of the community already existent. This is actually one of the unique aspects of the modern ecumenical movement. It has made "this sense of community the prime basis of its fellowship and work." (p. 65).

One of the most valuable contributions in this book is its brief examination of the problem of authority within Christian history. How is the Christian community to determine the *true* Gospel, the *true* community, the *true* faith? Every generation has had to answer this question, and as Dr. Outler points out, the perennial temptation is toward a reduction of the varieties of the Christian experience and a persistent search for some infallible norm. This is a search doomed to continuous frustration, and in the Christian past, it has been the source for the animosity and dissension that had divided the churches from one another. Yet as Dr. Outler demonstrates, the ecumenical movement of the twentieth century has not yielded to this temptation. Rather, it has insisted that Christians should move toward one another in good faith and discover that the origin and center of their faith and their community is in "God's self-manifestation in Jesus Christ who possesses all men who receive him." (p. 110).

Do the traditions, programs and ac-

tivities of the churches accept this "center" as the core of their witness to the world? There are pages in this book which demand a radical examination of all that we do in the name of the church. Dr. Outler insists that there is a criterion by means of which we may examine all of the denominational traditions and organizational structures we cherish: "*Do they re-present Jesus Christ, as He was and is and shall be, to the eyes of faith, to the mind and heart of love?*" In short, Jesus Christ is the Christian dogma—the content of Christian theology and the source and center of the Christian community. This is the norm which Dr. Outler urges as the decisive test with which we may

maintain progress toward greater ecumenical unity.

My major regret in reading this volume is that it is not as realistic an appraisal of denominationalism as it might have been. While it is an admirable and lucid essay on the meaning and progress of the ecumenical movement in our time, this book concludes without a sufficient exposure of the intention of many denominations to maintain the division of the Christian church. This is more than the problem of the Orthodox within the ecumenical movement, or of the sectarians who vigorously deny ecumenicity. Rather, this is the problem of denominations which still insist upon doing a great

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deal alone which could be done more effectively together. This is a genuine, although many times subtle, denial of the unity which we do share in a common witness which we must make. The last chapter of this volume does give some account of the obstacles to be overcome in our quest for greater ecumenical unity. Certainly Dr. Outler gives a basis for genuine hope that these obstacles can be confronted within the reconciling atmosphere which ecumenicity in the twentieth century has been determined to create.

—THOMAS R. BENNETT
Department of the Church
and Economic Life

Marx Meets Christ

By FRANK WILSON PRICE, The Westminster Press, Philadelphia, \$3.50.

When the Communist government became established in China, Frank W. Price, a missionary there, found himself an observer from the inside. He saw the struggle going on between Marxian Communism and the small Christian community. The conflicts and the compromises between two systems, the inner tensions of Chinese Christians, and of the missionaries who had given their lives to China but were now forced to leave, "are reflected in the pages of this study."

Recognizing that "Communism has made a telling impact upon almost every phase of human life and civilization in this century", Dr. Price, now the director of the Missionary Research Library, New York, confines himself to "the meeting of Communism and Christianity." He draws upon many personal experiences, as well as many other sources.

The challenge of Communism can be answered not by negative anti-Communism, "but only by a richer and more powerful loyalty." For the Christian, "the final argument is not a better set of ideas or a more democratic organization."

"The most convincing reply that we as Christians can make is a higher allegiance, a steadier devotion, a faith in God and man that is unshakable." The ultimate response must be not to any human prophet or leader "but to God in Christ." For the Christian society this means a stronger evangelism and a more fervent missionary spirit. We should fear a complacent and com-

fortable church far more than a Communist state. Christianity must suffer or succumb; it must dare or die."

—BENSON Y. LANDIS

The Art of Overseasmanship

SYRACUSE UNIVERSITY PRESS, Brewster House, Syracuse 10, N. Y., \$3.00.

The world-wide deployment and impact of United States citizens, at least in the present vast numbers, is a phenomenon of such recent development that it has given rise to a new word "overseasmanship." A free lance newsman in Paris said to this reviewer a couple of years ago, "You Americans used to sprinkle the world with missionaries, now you go yourselves."

So we do, in oil or other industries, in technical missions under commercial or government auspices, in various diplomatic staff assignments, in selling our goods or our techniques, as well as in wide-ranging missionary undertakings.

The important fact is that every such person, not excepting wives and children, is in the very nature of the case a missionary, an ambassador, an interpreter of the American way of life. This responsibility is inescapable—the only option being as to what kind of ambassador he or she will be.

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This fresh treatment of a major area of modern life particularly important to this country is both penetrating and stimulating, in spots a bit staggering. Although written for the most part from the lay point of view, this volume should be in the hands, not just on the shelves, of every churchman who is concerned that in these decisive days there be "Christian Overseasmanship."

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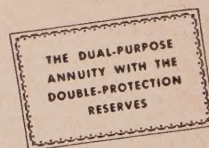
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